THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXV Philadelphia, April, 1937 No. 7

This Number Includes:

THE BISHOP'S MESSAGE

THE COMING DIOCESAN CONVENTION. SO WHAT?
By the Rev. Francis C. Hartshorne

DIRECTOR AND ASSISTANTS FOR "DRAMA OF MISSIONS" NAMED

THE REV. FREDERICK P. HOUGHTON BECOMES EXECUTIVE SECRETARY OF DIOCESE

THE REV. E. M. JEFFERYS' RETIREMENT FROM DISTINGUISHED MINISTRY

CHURCH CONCERTS OR WORSHIP MUSIC?
By Harold W. Gilbert

PROGRESS ON PLANS FOR GENERAL HOME FOR AGED
By Louis Barcroft Runk

WHAT MEN ARE SAYING ABOUT THE PHILADELPHIA DIVINITY SCHOOL
By the Very Rev. Allen Evans

WHAT IS GOING ON AT THE HOUSE OF THE HOLY CHILD
By Constance H. Dallas

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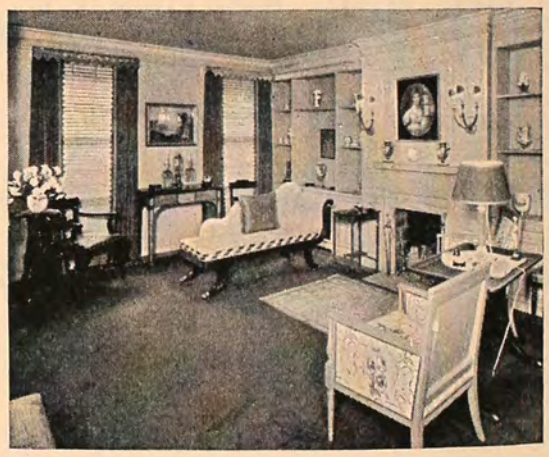

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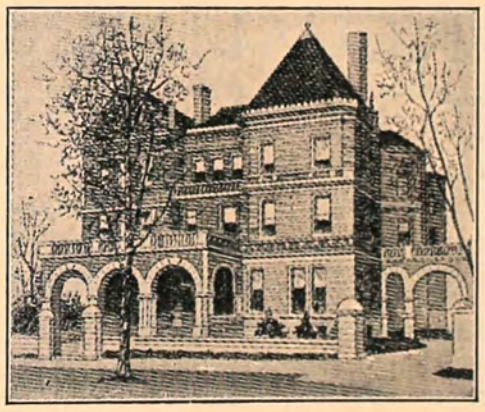

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Bishop's Message

The Church has just celebrated its greatest triumph. When St. Paul wrote to the Corinthians "Now is Christ risen from the dead and become the first fruit of them that slept," He was giving the great shout of victory. Were that taken from our faith all would be gone.

As Edersheim says, "A Dead Christ may have been a Teacher and a Wonder worker, remembered and loved as such. But only a Risen and Living Christ could be the Saviour, the life and the Life Giver, and as such preached to all men. And of this most blessed truth, we have the fullest and most unquestionable evidence. We can, therefore, implicitly yield ourselves to the impression of these narratives, and still more, to the realization of that most sacred and blessed fact. This is the foundation of the Church, the inscription on the banner of Her armies, the strength and comfort of every Christian heart, and the grand hope of humanity:

"The Lord is risen indeed."

Edersheim adds a note: "Godet concludes his discussion on the subject by observing that, if Strauss admits that the Church would never have arisen if the Apostles had not had unshaken faith in the reality of Christ's Resurrection, we may add, that this faith of the Apostles would have never arisen unless the Resurrection had been a true historical fact."

So Edersheim joyously concludes his great work: "Easter morning 1883. Our task is ended and we also worship and look up. And we go back from this sight into a hostile world to love and to live and to work for the Risen Christ. But as earth's day is growing dim, and with earth's gathering darkness, breaks over it heaven's storm, we ring out—as of old they were wont, from Church tower, to the Mariners that hugged a rock-bound coast—our Easter bells to guide them who are belated, over the storm-tossed sea, beyond the breakers into the desired haven. Ring out, earth, all thy Easter —Chimes; bring your offerings all ye people; worship in faith, for

"This same Jesus which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven. Even so Lord Jesus come quickly."

The Convention of the Diocese is of great interest and importance not only to the Clergy and the elected delegates, but to every member of the Church. The Bishop, therefore, hopes that every Rector will invite his congregation to be present.

On Monday, May 3rd, we have what we sometimes call, a preliminary, but a very important meeting. At 6:30 promptly, the Bishop invites all the delegates to dine with him at the Penn Athletic Club. This brings the delegates into social relations with each other and with the Bishop.

At 8:15 a public service is held at Holy Trinity Church. To this service every member of every Parish is invited. The Bishop then presents his annual report of work done and opportunities offered. In a great Diocese like Pennsylvania this is always intensely interesting, sometimes thrilling. We are fortunate this year to secure as our guest speaker the Rev. George Paul Torrence Sargent, D.D., formerly Dean of the Long Island Cathedral at Garden City, and now Rector of St. Bartholomew's Church, New York, succeeding Dr. Norwood. St. Bartholomew's has the largest communicant list in the Diocese of New York (2,993 communicants) and is one of the most important Churches in the United States. I feel quite sure that his address will be an inspiration and a blessing to all of us. I, therefore, urge all to be present.

The Convention assembles the next morning at 9 A. M., and continues all day. Delegates are to be elected to the General Convention and other important business is to be transacted. From 12 M. to 1 P. M., the Field Department holds an inspirational missionary meeting. The galleries are open all day to visitors. The body of the Church is occupied by delegates. Let us make this Convention the greatest the Diocese has known, and secure from it added inspiration for the great work God has called upon us to do.

The Bishop cannot let this edition go out without expressing his devout thankfulness to Almighty God

for the lives and services of two of His great servants in two very important historic Churches. The Reverend Louis Cope Washburn, S.T.D., has been Rector of Old Christ Church for thirty years. With the exception of Bishop White's, his has been the longest Rectorship of that Church. He has done a marvellous work. Christ Church is in no sense only an historic show place. It has ministered to the neighborhood as faithfully as though that were its only work. The reception given Dr. Washburn at the conclusion of his Rectorship, spoke eloquently of his ministration to rich and poor alike. Men packed the Church to its capacity and there was the greatest evidence of gratitude and affection. As Christ Church was the Church of my childhood I have known it for many years. With no discount on the faithful labors of former Rectors, I feel that the last 30 years have been the most fruitful of its history. Dr. Washburn has earned a rest, but it is with great sadness that I think of him relinquishing his great work.

The Reverend Edward Miller Jefferys, S.T.D., assuming the Rectorship of St. Peter's the year before Dr. Washburn came to Christ Church, had a no less distinguished Rectorship. Like your Bishop he began his ministry at St. Peter's. I was called from St. Peter's to the Rectorship of Trinity, Southwark, November, 1887, and Dr. Jefferys became assistant in 1889. It was then our friendship began and it has lasted in ever increasing measure to the present day.

Like Dr. Washburn he seemed the man designed of God for that work. The Diocese and visitors will think of St. Peter's as having an incomparable choir, and it certainly has. I felt it one of the great compliments of my life when that choir, because of my early association with St. Peter's, volunteered to sing at my Consecration. Again on the 50th anniversary of my Ordination to the Priesthood and later at my 75th birthday party they gave us their wonderful music.

Everyone, however, declares that St. Peter's has a wonderful Rector. With one of the most thoughtful and cultivated congregations in the pews below, and with galleries filled with the residents of the neighborhood, he preaches a sermon most beautiful, quaint, helpful and understanded of the people. Great as is his pulpit power, it is as a man, that all admire and love him. His assistants become his lifelong friends and rich and poor alike look to him for council and comfort. Then, as someone has said, "He fits in with the architecture of the Church," and that was intended as a great compliment.

The Bishop hopes that both these Saints of God and servants of His people will be spared with us many years.

CORNERSTONE OF PARISH HOUSE AT MARCUS HOOK TO BE LAID ON APRIL 4

Bishop Taitt will officiate at the laying of the Cornerstone of the new Parish House of St. Martin's Church, Marcus Hook, on Sunday afternoon, April 4th. The Parish House is located in Linwood about a mile from the site of historic St. Martin's, where the latter is located on the Delaware River front.

Location of the Parish House in Linwood places it in the geographical center of the field served by the Parish, and where during the year a new residential area is in the making, due to the removal of many families from the old area in the ancient "Hook," the latter now being largely occupied by the hundreds of huge storage tanks of the oil companies. In addition to Bishop Taitt, the Very Rev. Dr. Charles W. Shreiner, Dean of the Chester Convocation, will assist in the services. In addition to an address by the Bishop, Judge John M. Broomall, of Delaware County, also will make an address.

It was Judge Broomall's grandfather who gave the ground on which the new Parish House is being built. Judge Broomall as a boy attended the Church School at St. Martin's and later was Confirmed in the Church.

An interesting feature in connection with the laying of the Cornerstone will be the depositing of a large Parchment Scroll on which will be inscribed the names of members and friends of St. Martin, each of which has made a contribution to the Building Fund. In addition to these will be the names of loved ones as memorials and in whose memory their relatives and friends have made contributions to the Building Fund. An exact copy of the Parchment Scroll is to be framed and placed in position in the new Parish House. The Rev. Walter W. Gale, Rector of the Parish, and members of the Vestry, are looking forward to a large attendance of residents of the community who have expressed their interest in the efforts being made to bring the Church and the Church School in a place closer to the homes of the people.

ST. PAUL'S, SOUTH PHILA., PLANS 25TH ANNIVERSARY FOR WEDNESDAY, APRIL 21

The congregation of the Memorial Church of St. Paul, 15th and Porter Streets, will celebrate the 25th Anniversary of the dedication of its Parish House on Wednesday evening, April 21st. It was on that date 25 years ago that the late Bishop Mackay-Smith officiated at the dedication. Bishop Taitt will be the guest of honor at the anniversary and all former Rectors of the Parish have been invited.

The Parish House was the gift of the late Mrs. George C. Thomas and members of her family as a memorial to Mr. George C. Thomas. In connection with the anniversary the Dorcas Society of the Parish is presenting a Thank Offering in the form of a new and completely equipped kitchen. It represents the participation of many people who have been members of the Parish since its foundation in 1904.

On the site of the present Parish House there once stood a large mansion house. Mr. Thomas provided funds to purchase the old mansion and to reconstruct it. It was in this reconstructed building that the first Church services of St. Paul's were held, prior to the erection of the present beautiful Church. Finally as the Parish developed and the need of a Parish House was evident Mrs. Thomas and the members of her family erected the present Parish House and presented it to the Parish as a memorial to her husband, through whose interest and efforts St. Paul's was founded.

The Rev. J. Perry Cox, present Rector of St. Paul's, will serve as Chairman of the Anniversary program. The Rev. A. M Smith, City Mission Chaplain at the Eastern Penitentiary, will deliver an address on "From Within the Walls of a State Prison."

Make it a law to yourself, to meditate before you pray: as also to make pauses, to see whether your heart goes with your lips.

—THOMAS WILSON.

The Coming Diocesan Convention. So What?

By the Rev. Francis C. Hartshorne

"Why, a day or two of boredom," would, no doubt, a large number of Clerical and Lay Deputies answer. Fortunately, the Convention is like Christmas in one respect and that is that it comes but once a year; unless it be a Special Convention to elect a Bishop, and that is never a bore because there are no speeches or reports to listen to and only the voting, which is often plenty exciting. But so dull does the average Deputy find the usual Convention that some would advocate its meeting but once in ten years or so.

Well; why not? Why the *Annual* Convention?

Consider. The Convention provides the only way in which the Clergy and Laity of the Diocese can effectively express their convictions and contribute their judgment upon, and exercise their control over the affairs and problems of the Church. Were they to assemble for such purposes but once in every five or ten years one of two results would be bound to happen; either the permanent administrative officials and bodies would be given such wide powers that, in the intervals, they would tend to get entirely out of hand and the Convention become a rubber stamp or, in the effort to avoid that danger, they would be given such restricted powers or be so hampered by directions from the Convention which proved unwise in operation that the work would suffer and the progress of the Church be impeded. The Annual Convention gives opportunity for improving our methods in order to adapt them to changing conditions and it also makes possible the changing of officials or committees whose actions may not have approved themselves to the people of the Diocese.

It may be profitable to explain how we came to have a Convention at all. When the successful conclusion of the War of the Revolution resulted in the severance of all political ties between the Colonies and the Mother Country, the Clergy and congregations of the Church of England in this country found themselves in a peculiar situation. They had never had any tie-up between each other, but only between themselves and the Church in England. They used the Prayer Book of that Church and were governed by its Canon Law and their Clergy were ordained by the Bishops in England, and their children went unconfirmed because the English Bishops dwelt each in his palace and would have felt very ill at ease and out of place in the wild and woolly colonies, which seems very strange to us who know that for years English Bishops have gone as Missionaries all over the world.

It was manifestly in order for the congregations and Clergy of the Church of England in this country to associate themselves in some sort of organization, just as the Colonies had associated themselves as the United States. But in what kind of an organization? It certainly could not be one like that of the Church in England, where Bishops were appointed by the King or Queen and where not a word in the Prayer Book could be changed without an Act of Parliament. They had to design an organization to suit the entirely changed conditions, and they wisely went to the New Testament to obtain a pattern. In the Acts of the Apostles we read that when seven Deacons were to be appointed they were not chosen by the Apostles but by the whole group of Christians in Jerusalem and then the Apostles laid their hands on them. Much later, when a great Church Council was held in Jerusalem to consider whether or not Gentiles should be allowed to become Christians the body that decided was composed of the Apostles, elders and "the whole Church." With that high authority in mind our fathers in the Church in post-Revolutionary days effected an organization of the Churches in each State in which the Laity were given an equal voice with the Clergy in the affairs of the Church and its worship. The organization in each State was known as the Diocese thereof, and the annual legislative meeting was known as the Convention of the Diocese, and it was composed of the Bishop, and the Clergy by virtue of their Office, and Lay Deputies from each congregation in the Diocese. In addition there was a General Convention, which was composed of a House of Bishops, and a House of Deputies, to which latter each Diocese sent an equal number of Clerical and Lay Delegates.

In order that the Clergy and the Laity in the Conventions might have equal power in the decision of all questions and the election of all officials and committees it was provided that they should vote separately, and no motion was to be declared adopted nor any official declared elected unless the Clergy and Laity had separately approved thereof. In the Convention the Laity cannot "run" the Clergy, or the Clergy lord it over the Laity, or the Bishop lord it over both. Perhaps the Clergy and Laymen who find the Convention tedious might be more reconciled to their sufferings if they would but realize that they each have such a voice in the affairs of the Church as English Clergy and Laity do not have even today, and that if they were in the Roman Church they would not have any voice at all.

Another thing which those who organized the Diocese of Pennsylvania carefully provided for was that each congregation should have an equal voice in the Convention with every other congregation no matter how they might differ in the matter of size or wealth, by the provision that each congregation should have but one vote. It reminds one of the arrangement made in organizing the Government of the United States, namely, that each State could send two men to the Senate and no more, with the result that a hundred thousand people in one small State have as much power in the Senate as have the millions of people in Pennsylvania or New York.

The original thirteen Colonies all came into the Government as full-fledged States. But later, when regions beyond the limits of the original Colonies began to be settled and needed to be organized it was not felt that

Special Notice to All Our Readers

The next issue of The Church News will be the Special Convention number, and will not reach you until after adjournment of the Diocesan Convention.

The Convention will meet in Holy Trinity Church, Rittenhouse Square, Tuesday, May 4. It will be preceded by a Celebration of the Holy Communion at 9 A. M.

On Monday night, May 3, at 8.15, there will be a Missionary Mass Meeting in Holy Trinity, at which the Missionary Address will be given by the Rev. Dr. George P. T. Sargent, Rector of St. Bartholomew's Church, N. Y. Bishop Taitt will read his Annual Message to the Convention at the Monday night meeting.

Don't miss attending the Missionary Mass Meeting or the Convention sessions!

Don't miss the Convention number of The Church News. If your subscription expires this month renew it at once. Advise all your friends who are not subscribers to enroll as such.

they could attain the full stature of statehood without serving an apprenticeship, and they were accordingly organized as Territories, with the Governor not elected by the people but appointed from Washington and the acts of the legislature requiring approval by Washington, and with no voice in Congress whatever. Later, when their populations had increased and conditions became more stable they were admitted as States with all the privileges of States.

Something quite similar happened in the Diocese of Pennsylvania. In the early days groups of Church people here and there became associated together for the purpose of forming a Parish, constituted a vestry and chose a Minister whom they called their Rector, and were eligible to join the Convention of the Diocese and have all powers therein by simply signing the Articles of Association under which it was constituted. The words "Mission" and "Missionary" were unknown as descriptive of congregations within the Diocese. But some time later it was required that congregations proposing to be admitted to the Convention should be incorporated, and when congregations grew up here and there which were not incorporated and were financially too weak to be able to support their Minister without help from the other Churches, they were unfortunately not considered eligible as members of the Convention and, like the Territories, were kept waiting outside, not allowed to choose their own Minister or to own property or govern their affairs or to have any voice whatever in the enacting of Canons or even in the choice of a Bishop. These places became known as "Missions" and their Ministers, appointed by the Bishop, and under "tutors and governors" in the shape of Deans and Archdeacons, became referred to as "Missionaries."

And, unfortunately, this situation has not cured itself as that of the Territories largely has by almost all of them having graduated into Statehood. For we still have a great many Missions and nearly seven thousand communicants living in them. And some of them have been Missions for a long time, which is not seldom referred to as something to their discredit, but often very unjustly, for the reason for their not becoming Parishes may be entirely due to their inability to make the grade financially. Which means that in our Diocese the franchise, the right to vote in Church matters, depends upon a property qualification, a thing long since done away with in civic affairs and which should never have been allowed to happen in the Church. On the other hand, Mission Clergy and Laity point with indignation to the spectacle of the Aided Parishes which, because they get into the Convention when they were financially stronger than now and when the financial requirements for Parish standing were less severe, enjoy privileges denied to Missions, even though they receive help from outside even as Missions do, and even though they may be smaller in every way than many Missions. It has been suggested that this inequality be removed by depriving Aided Parishes of their privileges in the Convention. But how much better to cure the inequality by giving the Missions the privileges the Aided Parishes enjoy!

A committee was appointed at the last Convention to look into this situation and to make suggestions, and their report, which will appear before the meeting of the Convention, should prove to be one of the most important matters to come before it. The writer has been in the Diocese continuously for the last twenty-eight years, and for a large part of that time has continued "instant" in season and out of season in efforts to right this wrong and, after a number of rebuffs, finally succeeded, some years ago, in persuading the Convention to admit representatives of Missions to seats on the floor of the Convention with every privilege except that of voting. Looking back it is somewhat astonishing to think of the strenuous opposition even such a harmless project aroused.

It is a fact that the laymen of the Missions have not much appreciated the privileges granted them thus grudgingly. That is not difficult to understand. There are, in the Missions, men who have given every bit as continuous and valuable service to them as have any laymen in Parishes, yet the parochial layman is eligible to be sent to the Convention as a voting member and the Mission layman is not. It is not any difference in the men but only in where they live and worship. But there is this advantage in what the Convention has done in that it brings us exactly into the picture of Church snobbishness which St. James draws in order to roundly condemn it. He says:

"Brethren, are you practicing the faith of Jesus Christ, the Lord of Glory, with respect of persons? Suppose there comes into your meeting a man who wears gold rings and fine clothes, and also a man in ordinary clothes, and you attend to the wearer of the handsome clothes and say to him, 'Sit here, this is a good place,' and tell the poor man, 'You can stand,' or 'Sit there at my feet,' are you not drawing distinctions in your own minds and proving that you judge people with partiality?"

Years ago, Bishop Whipple, afterwards known as "The Apostle to the Indians," one day pleaded for his people in a meeting of the House of Bishops, but received so little sympathy that he sat down in tears. Whereupon an older Bishop came over to him and said, "Do not be discouraged; you are right, and therefore you will prevail." A condition in a part of the Christian Church which deprives thousands of loyal Communicants of any voice in the affairs of their Church and in the choice of a Bishop is so inherently wrong, and the proposal to give them a voice, no matter where they live or how much they have, is so inherently right, Christian and according to the genius of the Church that it must ultimately prevail.

One of the most important duties of the coming Convention will be the electing of Deputies to the General Convention. In former years there have always been a number of Clergymen and Laymen who were regarded as more or less permanent Deputies and who could be expected to be elected on the first ballot. This year, due to deaths and other causes, there are hardly any such. Consequently there may be an unusual number of ballots before the deputation is completed. The chief reason for so many ballots is that it is necessary to an election as Deputy that a man should be the first choice of both Clergy and Laity, and it often happens that a man who heads the list in the votes of one Order does not head the list in the votes of the other Order, but another man does, and so there is no election.

Some years ago a change was made in the Constitution providing that on any election except that of members of the Standing Committee, if both the Clergy and Laity approve, any other method than that of a concurrent vote may be adopted. Therefore, if the Convention finds itself failing to elect one or more Deputies it would be possible, by the majority vote of both Orders, to decide that upon succeeding ballots the Clergy and Laity should cast their votes separately, but that the tellers should announce only the combined votes of the two Orders for each candidate and the candidate receiving the highest combined vote, provided it were by a majority, should be declared elected. That would almost certainly result in an election on the next ballot.

The Executive Council will introduce an amendment to the Canon which, for all the years that we have had the Council, has limited the amount of the Missionary offerings which may be taken for the expenses of the Executive Office to $20,000, raising the amount that may be so used to $22,000. If the Council expects the Convention to approve of this change, someone on its behalf should be ready to give sufficiently cogent reasons therefor, as it is a serious matter to take any more of the Missionary Offerings for expenses than is absolutely necessary.

You, who are about to die of boredom in the Convention, we salute you!

Director and Assistants for September's "Drama of Missions" Are Named by the Missionary Research Committee of Diocese

With the selection of the Director and his staff of Assistants, the Missionary Research Committe of the Diocese this month will put into active operations its plans for presentation early next fall of the great "Drama of Missions," that is to have its initial production in Philadelphia's Convention Hall, and which is to be produced later in Cincinnati as part of the official program of the General Convention.

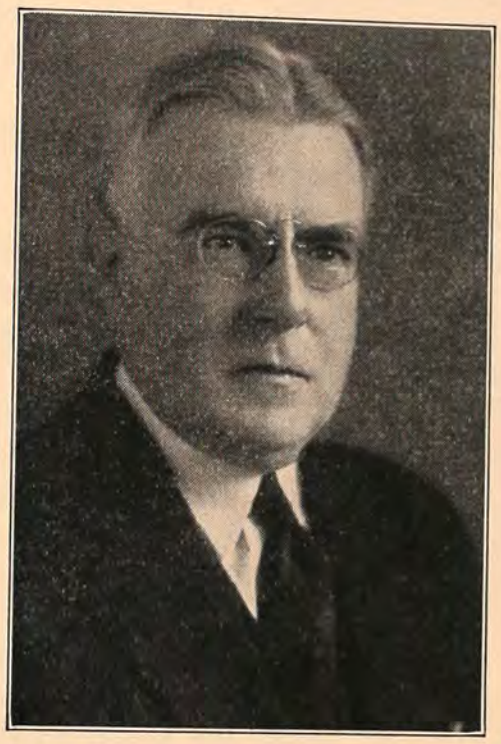
In presenting this news report of the progress being made in the plans for the Drama attention is called to several important matters.

The first of these is the change in the date for the production in Philadelphia's Convention Hall. Originally fixed for October 3rd, the date of the Philadelphia presentation has been advanced to September 26th. It is the Research Committee's desire that all the clergy and communicants of the Diocese reserve this date of September 26th.

Attention is called also to a statement adopted by the Research Committee, which appears in this issue under a separate caption, and which sets forth the purpose and scope of the "Drama of Missions." This statement points out that: "Making Christ known to all men is the one great task that has always been before the Church," and the statement points out also that the "Drama of Missions" is: "The contribution of the Diocese of Pennsylvania to a more intelligent understanding of the worthwhileness and magnitude of the Missionary work which the General Church is doing, and to give all the members of the Church in the Diocese the opportunity for a close and intimate picture of this work."

The Research Committee has selected as Director of the "Drama of Missions," Mr. Percy Jewett Burrell of Boston, Mass., who brings to the Diocese an experience covering upwards of 30 years in the organization, arrangement, direction and production of religious and historical dramas and pageants. During these years Mr. Burrell has built up a national reputation for this type of work in many parts of the United States, and in productions in which the personnel of each ran into thousands. It may be pointed out that during these years no less than 175,000 individuals have taken part in productions directed by Mr. Burrell and upwards of 1,200,000 persons have witnessed these productions.

Mr. Burrell's selection by the Research Committee was made after a careful search for the one man who, in the Committee's judgment, was best fitted by experience and religious background in the successful production of the type of religious Drama the Committee desired. In this connection it will be interesting and informative to our readers to know that Mr. Burrell was the first Chairman on the Committee on Pageantry and Drama that was organized under the Rev. Dr. William E. Gardner when the latter was head of the Department of Religious Education of the National Council. Mr. Burrell has served also as a member of the Committee on



Mr. Percy Jewett Burrell named by Missionary Research Committee as Director of "Drama of Missions."

Religious Drama of the Federal Council of the Churches of Christ, and as a member also of the Board of Directors of the Drama League of America.

It will be interesting also to note a few of the great productions Mr. Burrell has directed or aided in directing in many parts of the country. In July of last year he was the author, organizer and director of the "Soul of Liberty" Pageant for the Rhode Island Tercentenary Celebration in Roger Williams Park, Providence, R. I. Two years ago Mr. Burell was the organizer and director of the "Soul of Maryland" Pageant for the Maryland Tercentenary Commission. This was presented in the Baltimore Stadium. The participants in each of these Pageants numbered 3200. Mr. Burrell also was the scenario writer, organizer and director of the Pageant commemorating the 150th Anniversary Sessions of the Continental Congress at York, Pa., and in which the pageant personnel numbered 4500.

As the "Drama of Missions," following its initial production here, is to be produced also at the General Convention in Cincinnati, it may be of interest that Mr. Burrell is known for his work in the Convention city. Some years ago under the auspices of the Missionary Education Movement of the United States and Canada, in which numerous religious communions had united, Mr. Burrell was engaged to organize and direct the "Pageant of Darkness and Light." Between forty-eight and sixty consecutive performances of this pageant were given in Cincinnati's Music Hall and in the largest auditoriums in Baltimore, Chicago and Detroit. The personnel in each city numbered from 200 to 3600. Philadelphians will recall the production here some years ago, "The Lifted Cross," by the Women's Foreign Missionary Society of the Presbyterian Church in the United States, in which the participants numbered 1000. Mr. Burrell was the Associate Organizing and Production Director of "The Lifted Cross."

With the selection by the Research Committee of the Director and announcement of his staff of chief Assistants, the work of preparing the scenario of the Drama will in all probability have been completed as this report goes to press. As plans for the Drama have thus far progressed the entire personnel of the production will number approximately 1100, to be enlisted from the various parishes and missions of the Diocese. In a general way the participants will be apportioned among four groups or divisions. These may be classified as Dramatic, Musical, Pantomine and Symbolic.

As Art Director for the entire production Mr. Burrell will have the services of Lamont A. Warner, Assistant Professor of Fine Arts, Teachers' College, Columbia University.

The Dramatic Group will be under the immediate personal direction of Mr. Burrell, and several local Assistants to be appointed.

Mr. Harold W. Gilbert, Chairman of the Diocesan Commission on Music, and Organist and Choirmaster of St. Peter's Church, Philadelphia, has been asked to direct the Musical Group and all the attendant music of the entire Drama.

Miss Alice Kraft, Director of the Alice Kraft School of Rhythm of this city, has been named to direct the Pantomine Group.

Miss Kraft also will be associated with Mr. Burrell in the direction of the Symbolic Group.

During the present month the work of enlisting the 1100 or more volunteers from the parishes and missions will be

inaugurated with the aid of Enlistment Officers to be selected in each Convocation. It is planned to bring these together in an Enlistment Mass Meeting at which Mr. Burrell will outline the complete plans for production, and at which assignments will be made as far as is possible to the various episode groups.

It is planned for rehearsals to begin immediately following the adjournment of the Diocesan Convention. These will be held through until some time in June. By that time, it is believed, sufficient progress will have been made to permit suspension of rehearsals for the summer. Early in September, however, rehearsals will be resumed and before the date of the actual production there will be a full dress rehearsal in Convention Hall. In the meantime a costume workshop will be set up for completion of the costumes.

The Indian and other Missions, together with their Missionaries, who are to come to Philadelphia, will form an integral part of the Drama and in all the episodes the work in these Mission Fields will be dramatized, and will form the heart of the whole production.

Members of the Diocese will be especially interested in knowing that reports are being received by the Research Committee, from many Dioceses and Missionary Districts indicating a marked interest in the "Drama of Missions," and the re-awakened interest in the furtherance of the Church's Missionary cause that has been stirred in the Diocese of Pennsylvania under the leadership of Bishop Taitt and the Missionary Research Committee. The influence of Pennsylvania's leadership, it is said, it being felt throughout the Church.

As an instance of this it is noted that early in the past month Bishop Stewart of Chicago, asked the Rev. Dr. Shreiner, Clerical Chairman of the Research Committee, to come to Chicago to present in detail the Pennsylvania plan, and particularly the plans for the "Drama of Missions." When Dr. Shreiner arrived in Chicago, Bishop Stewart had the important Ways and Means Committee of that Diocese with him. Dr. Shreiner explained in detail the plan put into operation last fall in the month's mobilization of the missionary forces of the Diocese, and also the climax to that mobilization in the two great overflow Missionary Mass Meetings and the singing thousands who, after these meetings, joined in the street Procession of Clergy, Deputies to the Diocesan Convention and Vestrymen, from the Academy of Music to the Church House.

Both Bishop Stewart and the Diocesan Ways and Means Committee of Chicago, were deeply impressed with the information given by Dr. Shreiner, and indicated that he and the Ways and Means Committee would give serious consideration to adapting the Pennsylvania plan to Chicago.

Following his meeting with Bishop Stewart and the members of the Chicago Ways and Means Committee, Dr. Shreiner went to Cincinnati at the request of Bishop Hobson to discuss with the Bishop and the General Convention Executive Committee details for the production in Cincinnati at the General Convention of the "Drama of Missions." Bishop Hobson, it was said, is convinced that in the "Drama of Missions" there is a means by which the Missionary cause of the Church can be visualised and brought close to the members of the Church through the medium of picture and spectacle.

As a result of the meeting with Bishop Hobson, the latter and the Executive Committee of Southern Ohio, made a change in the program for the production of the Drama. The Bishop had originally planned for a single production in the Cincinnati Stadium. The Bishop has now arranged for at least three productions of the Drama. Instead of the Stadium the presentations will be given in Cincinnati's Music Hall. Because of the widespread interest the Drama is arousing through the Church, and the possibility that the Triennial gathering may be one of the largest attended, Bishop Hobson felt that opportunity should be given to everybody coming to the General Convention to see the Drama and that a single production would not fill the need.

Statement by Missionary Research Committee in Relation To Purpose and Scope of Coming "Drama of Missions"

The Diocese of Pennsylvania has embarked on a great venture, that of recapturing for its people, the ideal that has always motivated the Missionary cause. Making Christ known to all men is the one great task that has always been before the Church. We grow indifferent and lukewarm about it and in the last few years it has found us almost negligent in this vital matter.

Under the wise and able leadership of Bishop Taitt we have dedicated ourselves to the task of helping to arouse the Church to its responsibility, its opportunity and its privilege. A contagious enthusiasm has been engendered in us and we are going forward once more.

This is an age in which the picture and the spectacle seem to be the chief agencies through which the heart and the mind can be reached. Our missionary work is to be portrayed in its various fields in the form of a pageant to be called the "Drama of Missions." It is well named for surely a drama it is, and has been, and always will be.

The fields to be represented are the Rural, Domestic and Foreign. In the Rural Field we want to give a picture of our Western Missionary Districts; in the Domestic Field a picture of our Indian work, as well as the Negro work and in the Foreign Field, China, Japan, India, Liberia and the Philippines will be represented. We hope this dramatic presentation will be one of the means of saving the Missionary cause from the spectre of tragedy.

The Pageant is to be presented September 26, in Convention Hall, Philadelphia. It is the contribution of the Diocese of Pennsylvania to a more intelligent understanding of the worth-whileness and the magnitude of the missionary work which the General Church is doing, and to give all the members of the Church in the Diocese the opportunity for a close and intimate picture of this work. The Province of Washington is cooperating in the presentation and the National Council is giving its whole-hearted support. It is to be presented also in the Music Hall of Cincinnati, before the House of Bishops and the House of Deputies at the General Convention.

ADDRESS REQUESTED OF RECENT DONOR OF ORGAN

Will the kind friend in Roxborough who recently offered to donate to our City Mission an organ for the use of the Chapel services in Wills Eye Hospital, kindly communicate with the Rev. A. M. Smith, Jenkintown, Pa., as soon as possible and oblige the committee in charge, which is anxious to avail itself of this generous offer.

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure.

Rev. Frederick P. Houghton Named Executive Secretary of Diocese

After a lapse of nearly four years, following the sudden death of the late Rev. A. R. Van Meter, the vacancy in the office of Executive Secretary of the Diocese was filled at the February meeting of the Executive Council by the election of the Rev. Frederick P. Houghton, a member of the staff of the National Field Department.

During the past month Mr. Houghton has notified the Bishop and the Executive Council of his willingness to accept the responsibilities of Executive Secretary. He has since resigned from the National Field Department and on April 1st he begins his duties here. As Executive Secretary he will perform the regular duties of that office and such other duties as may be assigned to him by the Bishop and the Executive Council.

Mr. Houghton needs no introduction to the Diocese of Pennsylvania or to its Clergy and people. Since last spring he was specially assigned to the Diocese by the National Field Department to co-operate with Bishop Taitt and the Missionary Research Committee of the Diocese. One of the first of his services was aiding in bringing the missionary power of the Diocese to bear in the making possible Pennsylvania's pledge of one-tenth of the total sum needed to avert the threatened collapse of the 1936 Missionary Program of the General Church. In co-operation with the Bishop and the Missionary Research Committee he gave his entire time and ability to that special movement within the Diocese, the outcome of which was the 1936 Whitsunday Offering in which the total raised exceeded by some thousands of dollars the amount of the Diocesan pledge, and all of which was promptly sent to the National Council.

As the Missionary Research Committee prepared for last fall's mobilization of the missionary forces of the Diocese the Committee asked for the Rev. Mr. Houghton's services in that movement. It became Mr. Houghton's responsibility to look after the many administrative details of the mobilization movement, obtaining and assigning the various visiting Bishops and Missionaries, in addition to addressing many missionary meetings himself and conferring with many Vestries and other groups at their own request.

Recognizing the efficient service given by Mr. Houghton, and based upon the reports received concerning his efficiency and his consecration from the members of the Missionary Research Committee, the Bishop recommended that the Executive Council consider the question of filling the long vacant office of Executive Secretary. Mr. Houghton's name was submitted to the Council and he was invited to consider acceptance of the office.

The National Field Department, it was said, was loath to relinquish Mr. Houghton's service. Recognizing, however, the great missionary reawakening that was going on in the Diocese of Pennsylvania and the influence which Pennsylvania's effort was exercising throughout the Church, the Department finally gave its consent.

In December, 1927, Mr. Houghton went to St. John's Church, Lancaster, as Rector. In 1931 he resigned St. John's to be a General Secretary of the National Field Department. Throughout his service with the National Field Department, officers of the Department state, he has distinguished himself equally as a spiritual leader as well as an administrator of unusual talent and achievements.

The Rev. Frederick P. Houghton

Mr. Houghton is a native Pennsylvanian. He was born in Beaver Meadow. When he was 2 years of age his family moved to Jermyn, Pa., where he graduated from the public schools. For several years he was engaged in secular work when he entered the Bethlehem Preparatory School, graduating in 1910 and continuing his education at Lehigh University, where he took a special course for two years. From Lehigh he became a Candidate for Holy Orders, graduating in 1916 from the General Theological Seminary.

Mr. Houghton began his active ministry as Curate at St. Luke's Church, Scranton. In 1917 he was commissioned as Chaplain of the First Pennsylvania Engineers, which afterwards became the 103rd Engineers when America entered the World War. As Chaplain Mr. Houghton served in France with this unit until the end of the war. Returning as Curate to St. Luke's, Scranton, in November, 1919, he was called to become the first Rector of St. John's Church, Glenburn, Pa., in the Diocese of Bethlehem. Beginning with thirty people and an old school house, in eight years under Mr. Houghton's leadership, it developed into a strong self-supporting Parish with a Church of its own.

During his service as a Rector in the Dioceses of Bethlehem and of Harrisburg he was a member of the Executive Council of both Dioceses, and represented both at meetings of the Synod. In 1924 he married Catherine Edwards, of Scranton. They have two boys, one 11 and the other 4.

During Mr. Houghton's overseas service he served for some time as Assistant Chief Chaplain of the 28th Division, the Pennsylvania unit. Upon his return from France in 1919 he was commissioned Chaplain with the rank of Captain in the 109th Infantry. In 1928 he was made Assistant Division Chaplain of the Pennsylvania National Guard and in 1932 was promoted to Division Chaplain with the rank of Major. On February 17th of this year he was advanced to the rank of Lieutenant Colonel. Mr. Houghton is a life member of Kiwanis and is also a member of the Delta Upsilon Fraternity. Since October, 1935, his home has been in Jenkintown.

Christian living can be a glorious, adequate challenge to the greatest in us if we see in it the passing on of a great spirit and the perpetuation of a great life-purpose.

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IT HAS GREAT POSSIBILITIES

In one of the most popular of recent books, "The Odyssey of an American Doctor," religious people will find much consolation in the knowledge that it is almost as hard for physicians to get the world's millions interested in the salvation of their bodies as it is for missionaries to interest them in the salvation of their souls. Dr. Victor Heiser's "Odyssey" is one long journey after another from country to country in the near and far east to awaken indifferent people to the urgent need of fighting the enemies of health. No evangelist ever pleaded more fervently with men to forsake their sins than Dr. Heiser pleaded with people to clean up their dirty, plague-infested cities, and no missionary in heathen lands has persisted more patiently with his converts than Dr. Heiser and his associates have in the Philippines, India, China, Japan, and other Eastern countries.

The battle with ignorance and disease has been dramatized by books like Dr. Heiser's and by such moving-pictures as "Louis Pasteur." Why cannot the even more spectacular missionary struggle with ignorance and sin be dramatized in such a way that it will arouse our Church people to action?

The answer is that it can and is being done by our own Commission on Missionary Research, which is now hard at work on the scenario and will present the missionary story in such a way that not only will a more intelligent understanding of past accomplishments be gained by the people of the Diocese but a new and brighter enthusiasm for advance all along the missionary front will be kindled. Many are becoming aware that unless a sacrificial zeal for the Christian religion is generated in the next few years among our youth we shall not only lose a large part of the work we now have in foreign lands to the new materialistic religions, fascism and communism, but will be effectually blocked in any attempt to spread the Gospel further.

Communism and fascism, if they were only economic and political programs, would not concern the Church, which is not the handmaiden of capitalism, socialism or any other economic system. But since communism and fascism have become new religions with their own theology, ritual and devotees, they are at present the most formidable foes of Christianity. As religions they cannot be fought with money or any of the outworn methods of presenting the Gospel. To our cries for money, money, money, they oppose an enthusiasm and self-sacrifice and martyrdom that match the early Christians. And martyrdom cannot be met with money.

Until our young people are on fire with zeal to sacrifice themselves for the Gospel of Christ as the communists are for the Gospel of Karl Marx, there will be no hope of victory in this war with the new materialistic religions.

If the coming "Drama of Missions" fires the blood of romantic youth by vividly presenting the challenge of this great adventure for Christ and His Church it will be worth a ton of missionary appeals. The Christian trumpet must make no uncertain sound, for the battle lines have already formed.

OUR DIALECTS

Every sect, profession, business and trade has a dialect of its own, a jargon which is usually unfamiliar, often unintelligible, but always impressive to those outside the fold, and for the same reason the more cherished by the initiates as setting them apart from their neighbors and thereby ministering to their sense of importance and self-respect. How could any lawyer retain the esteem of fellow-members of the bar and the admiration of the populace if he discarded such mouth-filling phrases as *nolo contendere, habeas corpus, a memsa et thoro,* and talked plain "United States!" And the practitioners of physic also! It is safe to say that doctors would not only lose caste but weaken seriously their healing powers if they stooped to say of the appendix, "cut it out," instead of, "perform an appendecotomy." As a famous physician, who has tried it, remarked recently, "All medicine-men, whether savage or civilized, depend a great deal on ritual and hocus pocus." That includes even healers who use no material medicines, such as the followers of Mrs. Eddy. For how could they get along without that old scape-goat "mortal mind?"

But one of the strangest dialects, and quite the most mysterious to the general public, is the ecclesiastical. We, who are within the true fold and accustomed to Episcopalianism's esoteric symbols and peculiar vocabulary, have no conception of the bewilderment which some of our commonest expressions create in the minds of the common variety of individual who knows nothing except what he reads in the newspapers.

What untutored American, for example, would suspect that when we talk of missions and missionaries in this Diocese we are often not referring to Africa or Asia but only to churches in Kensington or Darby and their clergy, who differ not at all from their neighbors in North Philadelphia or on the Main Line, except that their members haven't as large incomes.

Or who would be wise enough to know that an archdeacon is not a high order of deacon at all but an arch-priest, and that most archdeacons probably have no deacons in their jurisdiction?

Outsiders no doubt would be puzzled somewhat by canons of unbuilt cathedrals, and by laws called canons that canons didn't make. And even the best Churchmen wonder sometimes what or who an "ordinary" is, and why a secretary, which the average business man associates with a desk and office, should be called a "field" secretary; and to whom the title "very reverend" should be applied; and whether it is temporary or permanent, an honorary title given to an official during his incumbency or an indelible title like "Bishop," which one retains even though he resigns his office. The degrees of reverence are difficult to define, and we should be very merciful to poor, uninformed newspaper reporters who get them mixed.

What is really serious, however, is not our curious and sometimes amusing, though necessary, use of words peculiar to our own Church, but the way in which the clergy often confuse the laity by using uncommon theological terms in the pulpit, forgetting both that clergymen are specialists and that many of the expressions are obsolete. What people need is to have the Gospel preached to them in the language they use every day, without too many technical terms and with metaphors used as metaphors, not as facts. Theology has to be "stepped down" by the clergy for day consumption.

BRIGHTEN THE HOSPITAL WARDS

It is said that the Japanese, who take everything very seriously, took their belief in the germ theory of disease so much to heart that they made doctors, nurses and visitors actually wade through a solution of carbolic acid on entering and leaving hospital-rooms for fear their shoes would carry germs. We didn't go so far in America but we did something almost as bad in accepting the theory, from which we are only now convalescing, that every room in a hospital must look as ghastly-white and coldly-bare as possible for the sake of sanitation.

There can be little doubt that when the books are opened at the last great day it will be discovered that many of those who died in hospitals in the early part of this century were the victims of spiritual inanition resulting from white walls, cold, gray, cement floors and a general barrenness that starved their aesthetic sensibilities and lowered their soul's resistence beyond hope. If the soul helps the body to get well, hospitals should have learned long ago to minister to the souls of their patients as well as to their bodies; and chilly, concrete floors, bare, white walls, rows of white, iron beds, and studied bareness are bad for the soul. It cannot be fed on ugliness.

But now we are returning to sanity. Hospitals are beginning to look more like the abodes of normal people and less like ghostly institutions. Colored walls, brighter hangings, and some of the other common accessories of civilization mark the return to more homelike surroundings.

Except the wards of the Episcopal Hospital! How vast, how bare, how uncosy they still are! And how easy it would be to improve them with only a few glass partitions! That magnificient institution, the pride of the Diocese, could double its usefulness at very small cost by making its wards a little more like human habitations. The patients know there is no place like home, without shrieking it at them from such unhomelike surroundings. Great doctors and devoted nurses would be greatly helped in ministering to the poor by more beautiful surroundings. We owe it to them as well as to their parents to remedy this condition by more liberal support of the hospital.

NASMUCH MISSION WORK TRANSFERRED TO GALILEE

An arrangement has been perfected by hich the work of the Inasmuch Mis-on has been transferred to the Galilee ission and will be continued in con-nction with its work at 823 Vine reet, Philadelphia. This was made cessary by reason of the recent sale the property in which the work of Inasmuch Mission has heretofore en conducted. It was deemed best to ntinue this splendid work which had so many years successfully adminis-ed to unfortunate men. This is now ured under the able leadership of orge W. Wilkins, who was a recent ipient of the Bok Award, and who he Executive Director of the Galilee ssion. The work of the Inasmuch ssion was founded by George Long, was a convert of the Galilee Mis-n.

ccordingly at a meeting of the Board of Directors of the Inasmuch Mission held on March 9, 1937, a transfer of the work of that Mission to the management of the Galilee Mission was authorized, and the Board of Directors of the Inasmuch Mission elected for the ensuing year were the following:

Rev. Louis C. Washburn, S.T.D., President; Edmund B. McCarthy, Treasurer; William A. Lippincott, Jr., Secretary; Rev. C. Herbert Reese, Rev. George H. Toop, D.D., Rev. Charles E. Tuke, D.D., Franklin D'Olier, Henry B. McLaughlin, Blackwell Newhall, I. Smith Raspin, George W. Wilkins, Stanley Woodward.

MEMORIALS DEDICATED AT HOLY INNOCENTS CHURCH

On Good Friday, at the Passion Service held at 7.30 P. M. at Holy Innocents, Tacony, the Bishop dedicated the following memorial gifts:

Altar and Rerodos, with full side panelling, in memory of Caspar Morris Titus, sometime vestryman of the parish, and his wife, Albina Gregg Titus.

Altar Cross, in memory of Joseph E. Barker, sometime vestryman of the parish, and his wife, Mary E. Barker.

Altar Desk, in memory of Margery Marsden Rodgers.

Candlesticks, in memory of Lamar C. Hibbs, sometime secretary of the vestry.

Alms Receiving Basin, in memory of Mary E. Barker.

Alms Basins, in memory of Minnie Dean and Charles H. Weidman.

Pulpit and Lectern Lanterns, in memory of Elizabeth Gamble and William Thompson.

At the same service the Rector received a new silk U. S. flag, with standard, the gift of the members of Mrs. Harry Oberholtzer's Bible Class of young women.

The interior of the church has also been repainted.

The Rev. Dr. Jefferys' Retirement Concludes Distinguished Ministry

On March 1st, the Reverend Edward Miller Jefferys, S.T.D., resigned from the rectorship of Saint Peter's Church, thus bringing to a close a period of service in this Diocese made notable by rich achievement, spiritual example, stability of churchmanship, and devotion to service. During the long period of his rectorship of Saint Peter's, he has enjoyed the profound and affectionate respect of the several Bishops under whom he has served this Diocese. And the many occasions on which his counsel and advice have been sought bear testimony to his influence throughout the Church.

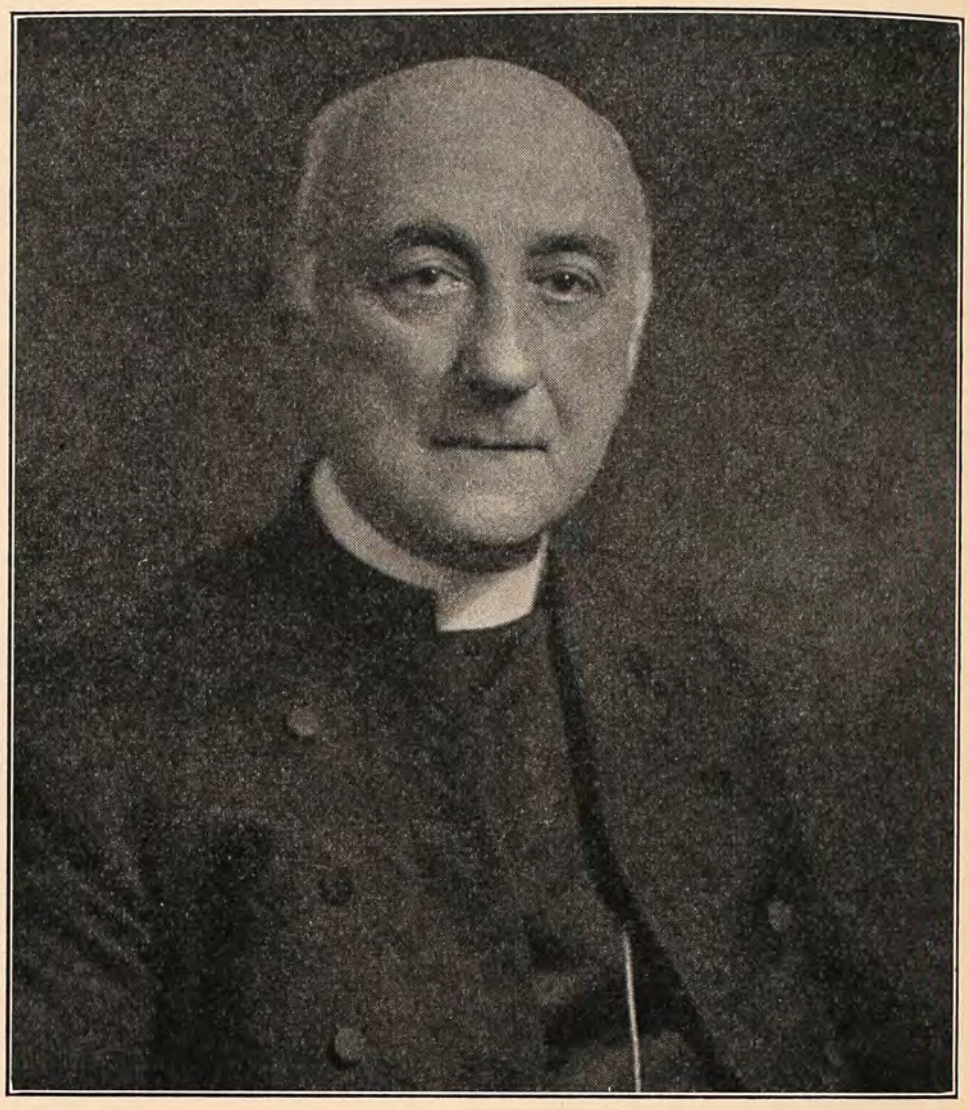
Dr. Jefferys, in the letter of resignation which he addressed to Saint Peter's Vestry, said that he had wanted for several years to retire from the arduous duties of his office because of his health, and because he believed it to be for the best interests of the parish for a younger man to take over the work. The Vestry and the congregation were not aware of their Rector's intention to resign, and the news was a great shock to them.

Saint Peter's Church was completed in 1761. Dr. Jefferys, the 12th Rector of this historic parish, has held that office longer than any of his predecessors with the exception of Bishop White. He has been the Rector of the parish for the past 31 years, having accepted the call on March 1st, 1906. During this time, he has served the Diocese and the General Church in various ways —as a member of the Standing Committee for 30 years, being President of that Committee since 1927; as Warden, Chaplain, and Instructor in the Church Training and Deaconess School for many years; as Delegate of the Diocese to General Conventions; as Trustee of the Episcopal Hospital and of other Diocesan Institutions. The rectorship of Saint Peter's includes that of the Church of the Holy Comforter, 19th and Titan Streets, which is in charge of a Vicar.

As a preacher, Dr. Jefferys is regarded as possessing exceptional qualities. His sermons are thoughtful and sincere, and compel attention by their scholarliness. His expositions of Pauline doctrines have been particularly noteworthy.

During the rectorship of Dr. Jefferys, Saint Peter's has contributed to Missions and extra-parochial charities more than $427,000. In the same period, the parish endowment funds have been increased by more than $150,000. The parish is entirely free from debt of any kind.

Among the many constructive achievements that have marked Dr. Jefferys' rectorship, several especially deserve mention—the acquisition of Saint Peter's House, the development of Saint Peter's Choir School, and the installation of the present fine pipe-organ. Saint Peter's House, situated on Pine Street directly across from the Church, was a large four-story dwelling. It was acquired by the parish through the legacy of one parishioner and the generosity of another, and was completely remodeled for use as a center for parochial organization activities and for living quarters for members of the parish staff. Saint Peter's Choir School, which began as a parish school more than a hundred years ago, was converted into a choir school several years prior to the commencement of Dr. Jefferys' rectorship. During the past 31 years, it has been developed into a school of the highest scholastic standards, and is regarded as unique among private schools. Saint Peter's Choir, the personnel of which is composed almost exclusively of pupils and graduates of the Choir School, is famous, some experts ranking it as the leading choir of the country. In 1934, Dr. Jefferys raised a fund of more than $30,000 for the purchase of the new Skinner organ now installed in Saint Peter's. It is one of the finest 3-manual organs in the Philadelphia area.



The Rev. Edward Miller Jefferys, S.T.D.

From May, 1917, to April, 1919, Dr. Jefferys served as Chaplain in the United States Army in France. He went to France with the Pennsylvania Hospital Unit under the late Dr. Richard Harte, and was attached to the British Army, being the second chaplain to reach France with American forces. His untiring efforts in behalf of the sick and wounded to whom he ministered have been attested to in the published "History of the Pennsylvania Hospital Unit in the Great War," and by numerous written statements by his superior officers in the service, recommending him for higher grade of rank. He is now a Chaplain-Major in the United States Reserves. Dr. Jefferys' over-seas service brought him into contact with sick and wounded men of many branches of the Allied Forces, and even with German prisoners, to whom he ministered spiritually and in other ways. In addition to ministering to American troops, he was assigned to duty with British Tanks, Australian troops, British Labour Battalions, General Hospitals 47 and 3, Canadian Hospital 2, British Red Cross Hospital 10, and other organizations. He saw service with the Second Army, A. E. F., in Lorraine, and was associated with

Headquarters of the Third Army, A. E. F. in Coblenz, Germany, for two months. His entire period of active service covered twenty-four months and five days.

Dr. Jefferys was born in Philadelphia, May 4th, 1865. He is the son of the late Charles Peter Beauchamp and Elizabeth Miller Jefferys of Philadelphia. He graduated from the University of Pennsylvania in the Class of 1886, in the Department of Arts. He received from that institution in 1889 the degree of Bachelor of Theology, and in 1909 the degree of Doctor of Sacred Theology. He was the first Editor of *The Pennsylvanian,* which recently celebrated its 50th Anniversary. He was also a member of the Varsity Football Team. In 1889, he graduated from Berkeley Divinity School, Middletown, Conn. During 1889-90, Dr. Jefferys served as Curate in Saint Peter's Parish, of which Dr. Davies was then Rector. When Dr. Davies became Bishop of Michigan, Dr. Jefferys followed him to Detroit. From 1890 to 1893, he was Assistant in Saint John's Church, Detroit, and in 1893-94, was Assistant Rector of that parish.

In 1894, he made an extended tour of the Near East to visit Bible lands, Egypt, Palestine, Asia Minor, the Greek Islands, and Greece. From 1894 to 1902, he was Rector of Saint Paul's Church, Doylestown, Penna. In 1902, he went to Cumberland, Md., to become Rector of Emmanuel Church, where he remained until 1906. He was Archdeacon of Western Maryland in charge of missionary work from 1904 to 1906.

In 1895, Dr. Jefferys married Miss Amy Elizabeth Faulconer, of Detroit. Mrs. Jefferys is the daughter of the late Robert C. and Elizabeth Emmons Faulconer, and is a first cousin of Sir Ernle Chatfield, First Sea Lord of the British Navy and Admiral of the Fleet. Dr. Jefferys' brother, Harry L. Jefferys, is Rector's Warden of Saint Peter's. Another brother, William H. Jefferys, M. D., is Superintendent of the Philadelphia City Mission.

After his retirement from the rectorship of Saint Peter's at the end of June, Dr. Jefferys plans to devote his time to the completion of several literary projects, including a partially finished Study of Saint Paul. A number of his sermons have from time to time been published.

Bishop Taitt Joins in Outstanding Testimonial Given To Veteran Layman by His "Boys" of Other Years

Bishop Taitt and more than a score of the Clergy of the Diocese, together with a large number of Laymen, on Sunday night, March 7th, participated in a Testimonial Reception to one of the best loved and widely known Laymen of the Diocese, Captain George A. Streaker, commemorating his more than half century connections with the Sunday School of St. Stephen's Church, Tenth Street above Chestnut.

The Testimonial went far beyond a commemoration of Captain Streaker's connection with St. Stephen's. It was a personal tribute of affection from the Clergy and Laymen participating, coming as they did from many parts of the Diocese, for virtually all of them as boys came under the personal influence of the man they honored.

During his long life, now approaching four score years, Captain Streaker was one of the active members of the Brotherhood of St. Andrew in the Diocese and his association with the "boys" of other years, now members of the Clergy and grown Laymen, from all sections of the Diocese, has been the cherished memories of those Clergy and Laymen.

The Testimonial Meeting was held in the Community House of St. Stephen's Church, following the regular night service in the church. It was arranged for that hour to enable the Clergy and Laymen from other Parishes to come at the conclusion of the night services in their respective churches. Bishop Taitt, who for many years has been a close and intimate friend of Captain Streaker, came to the meeting after a busy day officiating at Confirmations and at the conclusion of the Confirmation service that night in the Church of the Holy Trinity, Rittenhouse Square.

The Bishop made a beautiful address at the meeting in which he told of the affection and love in which Captain Streaker was held by those with whom he had been associated in the service of Christ. The Testimonial was given in connection with the regular weekly session of the "Life Begins at 9" Club of St. Stephen's. The Rev. Dr. John K. Shryock, Rector of Grace Church, West Philadelphia, was Chairman of the Committee of Captain Streaker's "Boys" that arranged the meeting. The Rev. Dr. John R. Hart, another of the Captain's "Boys," served as Chairman of the meeting. Among the Clergy who are numbered among the Captain's "Boys" of other years, and who were members of the general Committee are the Revs. George C. Anderson, George Boate, John Doyle, James M. Collins, Frank Cox, T. Leslie Gossling, Robert C. Hubbs, John R. Huggins, Herbert W. Jones, John R. McGrory, John Craig Roak, William M. Sharp, John M. Weber and Stanley V. Wilcox.

Captain Streaker is a member of an old Philadelphia family that was engaged in shipbuilding along the Delaware River from about 1743, until some years ago their shipyard was consolidated with Cramps. During Captain Streaker's long life he was particularly interested in working among boys. In addition to his activity in the Brotherhood of St. Andrew in the Diocese and his long connection with the Sunday School of St. Stephen's where he served as Superintendent for nearly a half century, Captain Streaker was for many years active in Boy Scout work.

He is credited with having organized the first Boy Scout Troop, before the Boy Scout organization was effected as a national movement in this country. Captain Streaker's group of Boy Scouts was formed by him in 1908 from boys living within the reach of St. Stephen's. This was two years before the Boy Scout organization was started and developed into the movement that it is today. The Troop organized by Captain Streaker, and now known as No. 2 Troop, has been associated with St. Stephen's from its beginning. Members of the Troop as it is today took part in the Testimonial to Captain Streaker along with the Captains' "Boys" of other years.

In recognition of their deep affection for Captain Streaker and as a memorial of their association with him the "Boys" of other years, presented him with silver plaque at the Testimonial Meeting on March 7th.

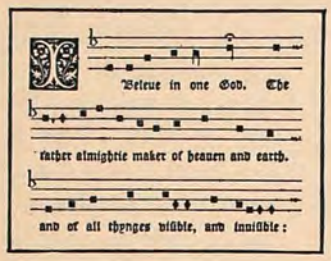
OBSERVES 15TH ANNIVERSARY

Last month marked the Fifteenth Anniversary of the Rev. Granville Taylor at The Chapel of the Mediator. The members of the Parish arranged a reception in honor of Mr. and Mrs. Taylor.

The Very Rev. Kirk B. O'Ferrall, D.D., of Detroit, preached at a special service on Thursday evening, February 25th, to a crowded Church. Immediately after the service the congregation gathered in the upper room of the Parish House where the reception was held. Over seven hundred members of the Parish individually and personally extended their good wishes to Mr. and Mrs. Taylor, expressing the hope that they might be with them many more years.

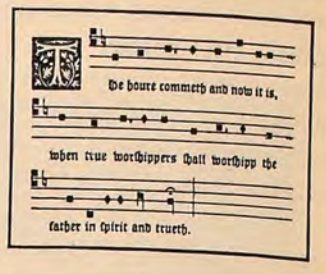
Dr. Toop, in behalf of the Committee of Arrangements, presented a purse with the instruction that they should purchase a gift of their own choosing.

Among the Clergy present were: the Rev. George Herbert Toop, D.D., Rector of the Parish of the Holy Apostles, the Rev. Thomas Parker, the Rev. F. W. Bonynge, the Rev. J. A. Weagle, the Rev. Orrin F. Judd, the Rev. M. Mills Garcia, the Rev. J. Perry Cox, and the Rev. Joseph W. Watts.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



Church Concerts Or Worship Music?

By HAROLD W. GILBERT

"Church people as a whole have yet to be roused to a feeling that their music really matters. The clergy, above all, need to be brought to understand that there is a real difference between good and bad. Some of them find their music such a 'storm-centre' that they are inclined to regard it as little better than a necessary evil, to which they have to submit because it is the normal thing: they never give serious thought to its possibilities as a definite agency for good. Others regard it more or less as an investment: good music is a 'draw', and the results are shown in the collections. Others again, and particularly congregations, regard good music as a luxury, and rather pride themselves in economising over it: rather than provide a reasonable salary for a qualified choirmaster, they will acquiesce in a state of things which they know to be less good than it might be. Economy in worship is a very easy form of this virtue; it is a popular one because so many people do not care sufficiently to make any real personal sacrifice."

In his book, "Quires and Places Where They Sing," Dr. Sydney H. Nicholson thus views three different attitudes toward music in parish churches in England. And his observations are quite applicable in this country, as well. With the chief stress upon the second point brought out in the above quotation, the purpose of this article is to call attention to certain tendencies in church music matters which are unworthy of our professions of sincerity. Perhaps we do not all know the difference between the good and the bad, but even when we do we are frequently tempted to lower our standards in order to accomplish what appears to be some temporary gain. If, however, anyone regards church music as a necessary evil, he is highly mistaken. For whether it be an evil or a blessing, it is not a necessity. If the music be downright bad, it were much better to do without it altogether, for it merely obtrudes itself upon what might otherwise be a satisfying religious experience. Unfortunately, as Dr. Nicholson states, many clergymen—but why place all the blame on the clergy?—fail to realize what good can be done by music, or why one kind of music is better for church use than another. If economy is necessary, the music is often the first thing sacrificed, and an incompetent or underpaid musical leadership endured, much to the dissatisfaction of everyone.

But the practice of staging a concert in church is another matter, and this very thing is frequently done as a means of enticing people to enter the church doors and fill the otherwise empty pews. Two methods are employed: "outside talent" is engaged to perform pretty and showy selections, or the church choir itself is induced to present a program of music which is of doubtful pedigree and which has no conceivable connection with the theme of the day. Included in the list of "outside talent" are the roving church minstrels who advertise themselves to the clergy by means of printed circulars sent through the mails. The successes they tell of make one wonder how they find time between triumphs to offer their services for modest fees to every little church around the corner. Their numbers include violinists, 'cellists, harpists, even trumpeters. Lately, we have been hearing England's "foremost boy sopranos," to say nothing of whole English choirs. And being gullible folk, we swallow it and make ourselves think we like it, just because it is different and somewhat sensational. A musician of national note relates* that some few years ago an Episcopal church engaged a member of an Opera Company to sing at its service on Easter morning, thereby hoping to achieve particular distinction in its Easter music. So far did this man forget his environment that "at the conclusion of the solo the singer moved from the stalls to a position directly in front of the altar, where, turning his back squarely on the cross, he bowed three times in recognition of the applause with which at the moment the congregation could not, or at least did not, reward him."

Now if the congregation appears to enjoy this sort of thing, why prohibit it? In the first place (not making reference to the Operatic gentleman who bowed, for his case is surely a rare exception) performances in church by talent hired for the occasion are very likely to cater to an inferior taste. These temporary extras, be they experienced choir soloists or full orchestras, are not primarily interested in the worship; they are interested in their pay cheques, and in return engagements. Almost certainly a spirit of showing off pervades their work, try as they may to veil it. In the second place, if the music thus performed does not conform to the proper standard, there is much likelihood that the wrong ideas will fix themselves in the minds of many of the hearers. For the music we hear under exceptional circumstances is most likely to leave a relatively lasting impression. And again, what a left-handed compliment to pay the regular choir members who week after week toil loyally to prepare each Sunday's music. If we must have concerts in church, at least let us have them presented by the regular choir. This would seem to be the lesser of two evils—yet it remains an evil, for the music of such programs naturally captures the attention, and the impression left upon the congregation is that the music takes first place while worship receives scant consideration.

But there is a distinction between what we are terming "concerts" and devotional musical programs. The difference is not hard to determine. The latter may take the form of a cycle of musical numbers suggesting the development of an idea, such as the life of Christ, the revelation of God to mankind, teachings contained in the sermon on the mount, and many others. In this spirit of emphasizing a teaching or a story by means of music we find full justification for various church cantatas. But even here a note of warning is needed. As surprising as it may be, it is nevertheless true that many people accept a piece of church music merely because it appears in print. If they but knew what quantities of cheap, actually incorrectly written music gets into print, they would perhaps change their views on that point. Without attempting to state the case in actual percentages, it is a reasonable statement to make that for every well-written piece of church music published there are dozens of ill-written pieces in print. This applies to cantatas as well as to anthems, canticles, etc. The thoughtful choirmaster must search long and patiently to discover half a dozen really

* "Protestant Church Music in America," by Archibald T. Davison.

satisfactory Lenten cantatas of medium difficulty! Yet, quantities of such things congest the shelves of music stores. We need more discrimination in our attitude toward church music, and less readiness to turn our churches into concert halls.

MISS ELIZABETH FRAZIER REPORTS ON THE VISITORS TO OBSERVATION SCHOOL

Our first observers at All Saints Observation Church School were not teachers. They were a Superintendent, Mr. E. B. Irving, and his newly elected Student Council, from the Memorial Church of the Good Shepherd in Germantown. The boys and girls of the Student Council, six in number, went into classes according to their ages. After the session was over they met with the writer and the Superintendent, who had been looking over the entire school, and told each other what they had seen. The Juniors were impressed with the notebooks that were kept by the class that they were in. One older girl was very interested with a child's life of Christ that was being compiled to send to a hospital and seemed keen to have her class do something like it.

Mr. Irving and the Student Council must have thought it a worth-while experience because on the Tuesday following the writer received an application from a teacher in that school asking if he and three boys in his class might come down. Distance seems to make no difference, for eight teachers came from St. Andrew's, Yardley, on a snowy Sunday. The Rector arranged for them to come on the Sunday that the whole school attended a Communion Service. Almost all the staff were at All Saints. After the session they sat around and discussed what they had seen, as the Student Council had, and from their comments it would seem as if the visit had been worth the long trip.

In April, teachers from Holy Trinity, Lansdale, and St. Martin's, Radnor, are booked to come for two and three Sundays. The Superintendent of Calvary Church, Germantown, is down for one Sunday.

The teachers of All Saints are still a bit nervous at teaching in front of observers but have discovered that it has little effect on their pupils and really isn't as bad as they expected.

ELIZABETH P. FRAZIER.

Bitter as well as sweet is our lot, but George Borrow's "Life is very sweet, brother," is the epitome of most of our experience, and there is need for gratitude here.

All the world's joy comes from the grave of our risen Lord.

Volunteer Boy Choirs in the Diocese of Ohio

BY PAUL ALLEN BEYMER

The Diocese of Ohio is showing renewed interest in the Boy Choir. Several new choirs have recently been established and there is talk of others to come. The Diocesan Summer Choir School and Camp, Camp Wa-Li-Ro, has been open for three years, and is wielding among the clergy much influence.

Bishop Rogers is the President of this organization, the Rev. Edmund G. Mapes, Executive Vice-President; the writer, Director of Music, and Laurence Jenkins, Master of Choristers. The boys from the various choirs spend their summer camping period at this island resort, and along with their usual outing, receive choir training according to the latest English methods. There is a daily service, preceded by rehearsals and classes in choir study, all of which occupies about three hours, while the rest of the day is spent in the sport world—baseball, tennis, swimming, boating, fishing and the like.

Special attention is given to speech rhythm, chanting and hymn singing. The boys exhibit great enthusiasm for the work and seem to get as much fun out of the instructive part of the day as the recreational. From time to time various members of the clergy come over for a visit and give some instruction along their special lines.

It has been proved that choirs can be successful without the old system of paying the boys. In fact, many active organizations are carried on with no cost to the Church except for the organist's salary, and some even earn most of the money to send their boys to camp.

At the Church of the Epiphany, Euclid, a suburb of Cleveland, an energetic Choir Committee with the Rector has worked out a plan for furnishing the church with a choir without cost to the vestry. Each boy in the choir has a sponsor, either his parents or an organization of the church, who pays to the choir fund one dollar a month for the training the boy gets in the choir. A monthly musical service brings in an offering to swell the sponsor fund, and monthly entertainments of various sorts are arranged to further increase the bank account. Special parties are held throughout the season to raise money for the camping fund. Through this committee, the church enjoys the blessings of a boy choir without cost to the vestry, the committee even paying the salary of the organist and choirmaster.

At Christ Church, Shaker Heights, the boys sing without pay, and are given attendance credits which are later translated into cash towards their stay at Camp Wa-Li-Ro. The attendance is as nearly perfect as health will allow, even though practically all of the boys have to be driven to the church for rehearsals and services, some of them coming from a distance of ten miles. The boys in this church have been gathered from the city schools through the help of the Musical Director. A call is made by the Rector upon the family, the choir work explained, and the boy comes to rehearsal, likes it, and in almost every case finally brings his parents, who eventually add their bit of financial support. A large percentage of this congregation has been obtained through the choir.

At Grace Church, Massillon, similar work is done, largely by a most enthusiastic woman organist and choirmaster. In addition to giving entertainments, these boys sell candy all winter long to swell their camp fund.

St. James, Painesville, has a choir of about sixty men and boys, all of whom are very regular in attendance, coming without a cent of remuneration. The boys are given credit of from three to fifteen cents a rehearsal and service, the sum of which at the end of the year regulates the length of their stay at camp. The parents pay extra for those who are short of funds for their two weeks' expenses. These boys attend four rehearsals a week, and look forward all year to their trip to Wa-Li-Ro. A good share of their camping fund is earned by them through special musical services and concerts. Their mothers are organized into groups for card parties and other money-producing gatherings. Twenty-five of these boys are kept in a probation class, and fill in vacant places in the main choir at regular services, while all sing at special musical services. The senior boys are given piano lessons in class, and the men have the privilege of class voice training, with no charge. This large choir has brought many families into the parish and has increased church attendance by a good percentage.

Wherever boys have been used in the Diocese, increased life and activity have resulted. And, too, a tremendous amount of good has been done to many individual boys as a result of the training and church association. The English boys have made several visits to this locality, which has greatly stimulated the work. And further interest has been added by the occasional visits of groups of boy singers from Wa-Li-Ro.

Whatever in this world has not God's mark upon it,
Whatever balks His almighty righteousness, is doomed.

Progress in Plans for General Home for Aged in Diocese

By Louis Barcroft Runk

Early in the year the Bishop appointed lay representatives of three interested groups to confer about this general subject with implied power to bring into their conferences others who were interested or who had expert knowledge or broad experience in the field. Those chosen had no power to commit their own institutions and it was planned that they should merely confer with each other frankly and unofficially. The groups that formed the nucleus were composed of ladies and gentlemen interested in Christ Church Hospital and in the House of Rest for the Aged and also the Trustee of the Home planned for by the will of the late Mrs. Elizabeth B. Jefferies. Mr. Samuel F. Houston was designated by the Bishop as the Chairman of the group and at the first meeting held, January 11th, the writer was elected Secretary.

This first meeting was devoted to discussing the names of other homes in the Diocese that might be interested in the general problem, even though they might not feel able after investigation to join in any general plan. So it was suggested that we ask the Leamy Home, the Keene Home at Bristol and the Butler Home, which latter is under the management of St. Luke's Church, Germantown, to each send their representative to the next meeting. A representative of the Church of St. Luke and The Epiphany, which administers an old age fund, was also invited, and at the second meeting held February 1st representatives from all these groups were present as well as Miss Farr, of the Philadelphia Community Council, who came by invitation.

The Keene Home and the Butler Home, after careful consideration, reported that the terms of the Wills and of their Trusts under them would prevent their joining in any plan for a general home or to move, and the informal opinion of the Trustee of the Leamy Home was that its commodious building had been too recently built to warrant the loss that would be involved in abandoning it.

At the third meeting on March 8th there was also present by invitation a representative of the Harrison Home at the Episcopal Hospital.

The problem still engaging the attention of the committee is the effect of State pensions for the aged on homes for the aged, and in the absence of definite experience with the enforcement and operation of any laws of our own State, it is impossible to know at this time just what that effect will be. It may be that the State laws will involve taking care of so many aged people in their own homes that homes that we have had in mind and have been operating in the past should take care of the sick-aged rather than the well-aged. In speaking of sick-aged, we refer to groups who need to be wheeled around in chairs and require constant palliative or therapy treatment and who suffer from weak hearts, hardening of the arteries or diabetes in some form, but whose cases are not acute or sufficiently advanced to prevent their looking forward to a number of years of life without much pain. Then there is a third group of people who are sufferers and definitely incurable, whose lives are of quite limited duration and who need constant care. This last group obviously should go to hospitals.

While the committee has not made any definite decision, it was the general feeling that any home erected should have much larger and more extensive facilities for taking care of the second group, whom we may call the sick-aged, than any of the present homes now have.

Miss Farr, of the Philadelphia Community Council, reported the results of a conference that certain representatives of the Jewish faith had had regarding their aged-home program on January 28th and 29th last. One of their speakers had confirmed what the experience of others has indicated to our committee, that the type of applicants for the old age home was changing and that it was becoming more and more necessary to accept persons who need special nursing care, which means a change in the equipment of most homes. Miss Farr told us that in this State you cannot have an old-age pension if you are in a home on a contract basis or in an alms house, but that you could have such a pension if you were on a boarding basis, and she thought that any homes now erected should have an outpatient department for therapy treatment.

At our request some data have been secured from England regarding the care for the aged over there. Apparently people can go into an English home with such old-age pensions as they have and then charity can supplement this, and also in England private institutions take care of the well-aged, which seems contrary to what we have so far been planning to do in this country.

It is reported to the committee that all waiting lists for old-age homes were increasing, and that the problem for the aged of our own Church here was becoming increasingly acute.

The committee has not yet reached any final conclusions either on a site to be recommended or on building plans, or on the legal and other problems involved. The income of the homes represented by the group, which have been consulting together, runs over $75,000 a year and it is recognized that large savings in administration could be made if two or more of these institutions could join in some plan of joint operation while preserving their individual characteristics and their names. The group is still considering all these problems, as a committee of the whole.

HEAD OF STATE WELFARE IN LETTER PRAISES WORK OF SEAMEN'S INSTITUTE

Friends of the Seamen's Church Institute will be interested in the following letter of commendation received under date of March 3rd by Mr. Sydney P. Clark, President of the Institute, from Hon. John D. Pennington, Secretary of the Pennsylvania State Department of Welfare.

The letter reads:

Mr. Sydney P. Clark, President,
Seamen's Church Institute,
Philadelphia, Pennsylvania.

Dear Sir:

The report of our representative who recently visited the Seamen's Church Institute has been called to my attention.

I appreciate the great difficulties which have been encountered in handling the striking seamen in the Port of Philadelphia. They have doubtless tested the ability of your staff, who apparently have weathered the storm exceptionally well and have made adequate adjustments to meet the situations.

I appreciate your efforts to improve in every way possible the provision for relief for our destitute seamen in Philadelphia.

I commend you upon the work accomplished through your dispensary and infirmary and the provision for further care when necessary in a hospital.

The fact that an unusual number of men are taking advantage of the improved library is most encouraging.

It is unfortunate that you have had to contend with a poor plastering job throughout your building. Naturally this gives your rooms and halls an unsightly appearance. According to the report you are planning to redecorate your interior as well as paint the exterior when funds are available, which I trust may be soon.

Assuring you of the continued interest of this Department, I am

Respectfully,

John D. Pennington,
Secretary of Welfare.

CONFIRMATION SCHEDULE, APRIL TO JUNE, INCLUSIVE

Bishop Taitt will officiate at all the Confirmation appointments in the following schedule:

April 4—First Sunday after Easter
A. M. Jenkintown, Our Saviour.
P. M. Parkesburg, Ascension.
Evg. Coatesville, Trinity.

April 11—Second Sunday after Easter
A. M. Paoli, Good Samaritan.
P. M. Kennett Square, Advent.
Evg. Media, Christ.

April 15—Thursday
P. M. Valley Forge Military Academy.

April 18—Third Sunday after Easter
A. M. West Whiteland, St. Paul.
Evg. Rosemont, Good Shepherd.

April 25—St. Mark's Day (Fourth Sunday after Easter)
A. M. Bryn Mawr, Redeemer.
P. M. Gladwyn, St. Joseph.
Evg. Eddystone, St. Luke.

April 28—Wednesday
Evg. Morrisville, Incarnation.

May 2—Fifth Sunday after Easter
A. M. West Chester, Holy Trinity.
P. M. Sleighton Farm.
Evg. Downingtown, St. James.

May 6—Thursday—Ascension Day
Evg. Phila., St. Alban, Olney.

May 9—Sunday after Ascension Day
A. M. Elkins Park, St. Paul.
P. M. Willow Grove, St. Anne.
Evg. Bristol, St. James.

May 16—Whitsunday
A. M. Radnor, St. Martin.
Evg. Phila., Crucifixion.

May 23—Trinity Sunday
A. M. Radnor, St. David.
P. M. Great Valley, St. Peter.
Evg. Swarthmore, Trinity.

May 26—Wednesday
Evg. Phila., Holy Redeemer.

May 30—First Sunday after Trinity
A. M. Lansdowne, St. John.
P. M. Yeadon, St. Michael.
Evg. Phila., St. John Evangelist.

June 3—Wednesday
Evg. West Chester, Ascension.

June 6—Second Sunday after Trinity
A. M. Concord, St. John.
A. M. Rockdale, Calvary.
P. M. Phila., St. Mary Annunciation.
Evg. Phila., Advent.

June 13—Third Sunday after Trinity
A. M. Warwick, St. Mary.
P. M. Compass, St. John.
Evg. Honey Brook, St. Mark.

DONATION DAY FOR ST. ANNA HOME FOR AGED, MAY 19TH

St. Anna's Home, 2018 Race Street, will have a Donation Day on Wednesday, May 19th. Tea will be served from 3 to 5 that afternoon.

Coffee, tea, flour, sugar and all kinds of cereals, canned fruit and vegetables as well as dried fruit will be most acceptable.

St. Mary's, Hamilton Village, and St. Philip's, West Phila. Agree to Merge, Subject to Diocesan Convention Approval

On the recommendation of their respective Vestries the congregations of St. Philip's Church, West Philadelphia, and St. Mary's Church, Hamilton Village, last month agreed to a merger. The exact time of the merger to become effective is subject to the Diocesan Convention's approval, and subject also to the later approval by the Courts on necessary legal changes that must be made in the charters of the two parishes.

Some further delay, it was said, may be necessary due to repairs in St. Mary's as a consequence of the fire which seriously damaged the church's interior on December 4th last. Under the terms of the merger the congregation of St. Philip's will move to St. Mary's, where the combined parishes will worship under the name of St. Mary's. The name of St. Philip's will be perpetuated by the erection within St. Mary's of a Chapel to be known as St. Philip's Chapel of St. Mary's Church. In this Chapel will be placed the present Altar of St. Philip's, together with the many Memorials and other treasured possessions of St. Philip's now in the church building at 42nd Street and Baltimore Avenue.

Announcement of the merger was made to the worshippers in St. Philip's Church on Sunday, March 7th, by Albert E. King, Rector's Warden. At a congregational meeting on the previous Friday St. Philip's people voted to accept the recommendation of its Vestry for a merger. The congregation of St. Mary's had previously agreed. In St. Mary's on Sunday, March 7th, the action of St. Philip's congregation was announced by the Rector, the Rev. William B. Stimson who, under the provisions of the merger will be Rector of the combined parishes.

The merger will, with the approval of the Diocesan Convention, unite in a single parish two churches whose combined history covers a continuous existence of 210 years. St. Mary's covers 113 years at its present location in West Philadelphia, just west of 39th Street. Of St. Philip's 97 years, 47 have been at its present location at 42nd Street and Baltimore Avenue, and 50 years at two former sites east of the Schuylkill River.

St. Mary's was founded in 1824. Hamilton Village, from which it takes its name, embraced the territory south of Market Street from the Schuylkill River to about what is now the line of 42nd Street. This area was owned by William Hamilton and was laid out by him as a village about 1804. Mr. Hamilton set apart ground for a school house and for a Protestant Episcopal Church and a Presbyterian Church. St. Mary's was built on the large piece of ground given by Mr. Hamilton. Although it was not until 1824 that St. Mary's was founded as a parish under that name, Episcopalians living in Hamilton Village worshipped for many years prior to 1824 in a building which stood in what is now Chestnut Street between 39th and 40th Streets. With the erection of St. Mary's this early group became enrolled as communicants of St. Mary's.

St. Philip's Church had its origin in the action of a number of communicants of Old Grace Church when the latter was located at 12th and Cherry Streets, before its removal to its present site at Girard Avenue and Leidy Street. St. Philip's beginning dates back to 1840. It was then located at Franklin and Vine Streets. It remained there until 1879, when it moved to a new location in Spring Garden Street east of Broad. Meanwhile as early as 1850 Episcopalians living in a district south of Hamilton Village started a work which, three years later, developed into Trinity Church, Maylandville. It was located at what is now 42nd and Regent Streets. In 1879 it moved into a new frame church that had been built at 42nd Street and Baltimore Avenue. In the course of years, difficult times fell upon Trinity. St. Philip's, looking for a new home in West Philadelphia, in 1890 found a purchaser for its Spring Garden Street property, and with the proceeds took over Trinity, paying all the latter's obligations, and the present St. Philip's Church supplanted the former frame church.

The subject of a merger between St. Philip's and St. Mary's had been under consideration several times during past years. The proximity of the two churches, being only a few city blocks apart, and the fact that the neighborhoods served by each have seen many changes from strictly residential ones to apartment and rooming houses, prompted consideration of uniting. In 1922 the Vestries of both parishes recommended merging. St. Mary's congregation voted in favor, but St. Philip's disapproved.

Following the resignation last summer of the Rev. Dr. J. Cullen Ayer as Rector of St. Philip's, due to ill health and advancing years, and his intention to retire from his long and active ministry, the question of merging was reopened. It was decided that it would make for greater strength and for effective service if, instead of two parishes carrying on a work within a few blocks of each other, they would come together as a unit.

What Men Are Saying About the Philadelphia Divinity School

By the Very Rev. Allen Evans

We have greatly appreciated the space which has been given us in the last two issues of The Church News. It seems wise that this time we stop talking ourselves and let others speak for us.

The Dean has received a large volume of personal letters from the Bishops of the Church and from outstanding Clergymen and others, expressing interest and approval of our plan. It would be impossible to give all these here, and so we have selected a few from the many.

The Dean has said that the new Plan of Theological Education is of vital interest, not only to the Diocese of Pennsylvania, but to the state and the entire National Church. When you read these excerpts of "What Men Are Saying," we believe that our claim will be justified.

The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of The Church. "For very many reasons I share the renewed interest and hope which friends of the Philadelphia Divinity School now feel on account of the plans for the reorganization and new beginning in the work of the School. Under the leadership which you will give them I know that this institution, which has rendered such splendid service to the Church in the past, will go forward to still better things and will give the Diocese of Pennsylvania, and the whole Church reason to feel proud of the administration now inaugurated."

Rt. Rev. Philip Cook, D.D., President of the National Council. "Through college and seminary lies the opening path for men to be adequately prepared and entered into the work of the ministry. The plan of the Philadelphia Divinity School to give special attention to the work of students, who under careful direction are to have an opportunity for actual experience in the various phases of parochial work, gives promise that they will enter upon their ministry with far better understanding of their pastoral duties and parish organization than they could otherwise receive."

Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania. "The effort which is being successfully made in behalf of The Philadelphia Divinity School, is strongly endorsed by me as the Bishop of Pennsylvania. You and the Joint Boards are to be congratulated on the plans for the future development of The School under the New Plan.

"It is my earnest hope that the Alumni and the Clergy of The Diocese of Pennsylvania will make every effort, both publicly and privately, to encourage their people to aid in the present effort to raise sufficient funds to carry the operating expenses of the School through the Academic Year of 1937-38. "The future development of the School is a matter of great interest to the entire Church."

Rt. Rev. Wyatt Brown, D.D., Bishop of Harrisburg. "The Divinity School of the Protestant Episcopal Church in Philadelphia has had a long and honorable history. It has done faithful and effective service in preparing young men for the Ministry of the Church. Under the new plan of theological education administered by Dean Evans and those whom he will select to be with him, an even more useful service lies before the Seminary.

"Graduates of medical schools serve periods of internship before they begin active practice. Not only so, but during their medical education a large part of their preparatory work is clinical. This has not been true of Candidates for the Sacred Ministry. Most of their preparation has come from books.

"Scholarship, of course, can never be disregarded, and will not be under the Philadelphia plan for theological education, but the young men preparing for their life work in the Church will be given opportunity, in church and in prison, in hospital and in psychiatric study of nervous and of normal people, to learn how to serve all of God's children after their ordination to the Ministry. 'Experience keeps a dear school, but fools will learn in no other,' (Poor Richard's Almanac). We are all naturally foolish, and it is far better that we be taught by experience before we are in charge of churches than afterward. The entire Church will benefit by this experiment in theological education."

Rt. Rev. Frank William Sterrett, D.D., Bishop of Bethlehem. "The plan of theological education as outlined by the Dean and authorities of the Philadelphia Divinity School promises to be very helpful in the training of young men for the Ministry. While not minimizing the importance of the curriculum outlined by the Canons there does seem to be a very real need for educational clinical experience in and familiarity with many of the fields of service that are likely to take a large part of a parson's time and thought in after years, and such a plan carefully worked out and supervised as we believe it will be by competent Dean and faculty with the friendly cooperation of experts in the institutions of the city ought to prove a great value to the Church."

The following are excerpts from letters to the Dean from Bishops.

Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado. "Everything seems to be propitious for a new deal for the Philadelphia Divinity School."

Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane: "Permit me please in this very brief way to express my gratification and the hope that you will shortly find your plans being realized. Surely there will be great reward for you and all of us in the satisfaction that will eventually be yours in having re-established the Philadelphia Divinity School in a substantial way."

Rt. Rev. Hiram R. Hulse, D.D., Missionary Bishop of Cuba. "I believe that there is a great opportunity for the School, and that you will be equal to it. We will get behind you and do our best to help."

Rt. Rev. Frank W. Creighton, S.T.D., Bishop Coadjutor of Michigan. "You may count on me to do everything in my power to further the interests of our School. I feel sure that your faith will be justified and that once again a strong and virile Seminary will be built up in Philadelphia."

Rt. Rev. E. C. Seaman, D.D., Missionary Bishop of North Texas: "You are doubtless proceeding in the way most likely to give our seminarians and young clergymen a better equipment for the work of their ministry, and I am glad that you are giving an emphasis to Applied Christianity. This added to the sound Biblical Doctrine for which the school has stood will doubtless add much to the efficiency of our Church's program."

Rt. Rev. Edward L. Parsons, D.D., Bishop of California. "We shall all look with the greatest possible interest at the development of the School along the newer lines which you are planning."

Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi. "I am very much interested in the plan upon which the Philadelphia Divinity School will work. You are working in the right direction. I shall watch your progress with much interest. May God bless your efforts."

Rt. Rev. Benjamin M. Washburn, D.D., Bishop of Newark. "I shall watch with much interest your experiment in making theological education more practical. It may be that at some time in the future we shall have a Candidate who would seem to be exactly the sort of man who should go to your School."

Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin. "I am extremely interested in the prospects of your School which has had such a noble

past and I believe has also a most promising future. The provision for practical experience training is particularly appealing."

Rt. Rev. James E. Freeman, D.D., Bishop of Washington. "I should be glad to keep your exceedingly attractive pamphlet by me and where opportunity affords commend your school to my divinity students."

Rt. Rev. Lewis Bliss Whittemore, Bishop Coadjutor of Western Michigan. "I am particularly interested in your plan to give theological students something which corresponds to an interneship for a medical student and believe that you are on the right track."

Rt. Rev. Frederick B. Bartlett, D.D., Missionary Bishop of Idaho. "It certainly gives a few of us some pleasure to know that a seminary of the Church plans to train men for the ministry."

Rt. Rev. Frederick B. Howden, D.D., Missionary Bishop of New Mexico. "The prospectus which you outline with regard to the new plan of theological education is one, I am sure, which will have a very wide sympathetic interest and consideration on the part of the Bishops of the Church."

Rt. Rev. Winfred H. Ziegler, D.D., Bishop of Wyoming. "The whole Church is interested in your enterprise, and the very attractive leaflet so beautifully illustrated cannot fail to increase interest."

Rt. Rev. Wilson R. Stearly, D.D., Retired Bishop of Newark. "I suspect I am only one of a large number who will be watching your activities in the new year, and I should rejoice if from time to time it may come my way to point young men to your kindly ministrations in their preparation for orders."

Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop of Newark. "I have read your letter and literature concerning your plans for the Philadelphia Divinity School with a great deal of interest. I believe you are on the right track."

Rt. Rev. David L. Ferris, D.D., Bishop of Rochester. "I shall be very glad to speak a good word for your School, and believe they would find a helpful and congenial home there."

In addition to the above the Dean has received splendid letters from the following, expressing their approval and interest.

Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan.

Rt. Rev. J. T. Dallas, Bishop of New Hampshire.

Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada.

Rt. Rev. Edwin A. Penick, D.D., Bishop of North Carolina.

Rt. Rev. Bartel H. Reinheimer, D.D., Bishop Coadjutor of Rochester.

Rt. Rev. John D. Wing, D.D., Bishop of South Florida.

Among other splendid letters received the following are a few:

Rev. Granville Taylor, Vicar, Chapel of The Mediator, Philadelphia. "There is undoubtedly much to be done in bringing our theological students face to face with the everyday world in which they are to work. Any program of theological education which neglects this, is far from being complete. Frequently graduates of our theological seminaries are immediately put in places of leadership, and frequently it happens that they take very little real experience with them. The proposed plan of the Philadelphia Divinity School should, to a large degree, correct this situation. . . . I am for this undertaking and I am sure thinking men and women will support it to the best of their ability."

Canon Ernest C. Earp, Rector, Church of The Redeemer, Bryn Mawr. "The New Plan will give the young clergyman an insight into life. The combination of academic and clinical training in the Divinity School will preserve the balance between scholarship and practice. The application of doctrine to experience during term will be invaluable. The new psychological approach to moral, mental and physical problems will enable the young Priest to cooperate with every agency for the good of his people. He will always be a clergyman with a sense of spiritual values as his motive. But under the new plan he will be unafraid and courageous in the face of modern problems. He will not deal with mental or physical ills, but he will know when to recommend professional aid for his people. His contact with human experience in hospitals and institutions will increase his interest and faith in the power of God to meet every need.

"Under the new plan there will be no deep gap between a sequestered classroom and a city parish, for the plan provides for contact with people during student years. This combination will result in a type of clergyman whose approach to people will be one of sympathy and understanding rooted and grounded in all the spiritual experience that calls a man to the sacred ministry."

Rev. Leicester C. Lewis, S.T.D., Rector, St, Martin-in-the-Fields, Chestnut Hill. "For many years there has been an almost universal conviction on the part of the clergy of the American Church that their seminary training, wherever it may have been, was woefully inadequate. Indeed, in my own experience I do not recall ever having heard any priest speak frankly of his theological education without passing this judgment upon it. The reasons for the inadequacy in the preparation of candidates for our American priesthood are numerous, but one at least is outstanding. Our seminaries without exception have thought of themselves as schools for the education of theological scholars. The traditional theological curriculum is manifestly built up for this objective. The more competent scholars which the seminary has had on its faculty, the more efficiently has the objective been realized, and the less value has this well achieved training had for the majority of its students. For it must be emphasized again and again that 95 per cent of any seminary student body are not destined to become theological scholars, nor are they personally equipped to do so. They are entirely competent to be made efficient parish priests, and it is to fulfill this admitted lack in the preparation of parish clergy for the ministry of the Episcopal Church to which the new life of the Philadelphia Divinity School is dedicated."

Rev. Thomas L. Harris, Rector, Church of St. Luke and The Epiphany, Philadelphia. "One by one the professions have set up systems for training their prospective members. A hundred years ago medicine was still for the most part learned by the apprentice system. Only two generations ago the great law schools were founded, and only yesterday were teachers given the opportunity for practical training. It is natural that the ministry should be the last profession to adapt to its own use the general methods employed by other professions, and we can gain from the experience of lawyers, doctors, and teachers.

"In these times a minister can no longer remain content with being a Jack-of-all-trades. Consequently, I am intensely interested in the working out of the new plan in the Philadelphia Divinity School, and believe that it will produce a type of priest far more efficient than in the past, and he will be able to bring to his people not only zeal and inspiration but the resources of our religion in terms that meet modern needs.

"I am sure the time will come when we shall consider this enterprise as significant for the work of the ministry as the founding of the Harvard Law School was for the legal profession."

Dr. Earl D. Bond, Pennsylvania Institute for Mental Hygiene. "There are many reasons to hope that in the future theological students may be prepared for their life work by experience in hospitals and in social work. A Theological School which would graduate no one without such training would be taking a valuable step ahead. Clergymen too often see people at their best; they would learn by seeing them at their lowest, in their extremities of body and mind."

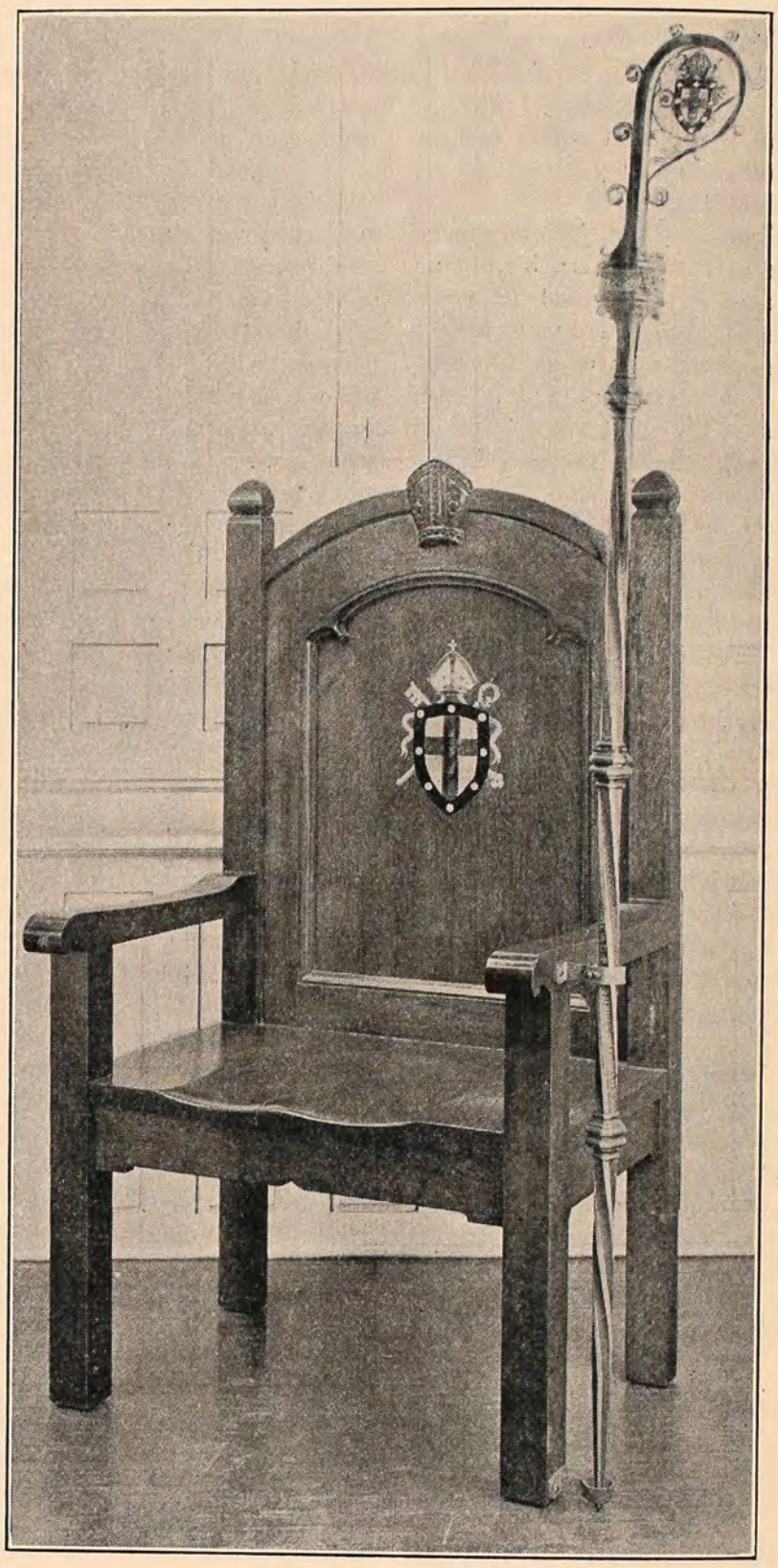
Diocesan Coat-of-Arms Emblazoned on Bishop's Chair in Church House Chapel

At the request of Bishop Garland in 1930 the Chapel in the Church House was done over. A new Altar, Bishop's Chair, Prayer Desk and a Dossal, also kneeling cushions and other details were done by the Altar Guild.

Bishop Taitt has taken a great deal of interest in the Chapel and now it is called "The Bishop's Chapel." The Bishop has been most anxious to have the Coat-of-Arms of the Diocese emblazoned on his chair. With this in mind Mrs. Arnold G. Talbot offered as a mark of her high regard and personal affection for the Bishop and her interest in the Altar Guild to emblazon the Coat-of-Arms on the chair.

The above etching shows the finished chair in its accustomed place. The Coat-of-Arms consists of a shield bearing the red Cross of St. George, for the English Church; Three gold Crowns of the Arms of Sweden, for the three Swedish parishes that now form part of the Diocese; A black border with white discs the elements of the Arms of William Penn, who founded the Colony of Pennsylvania; A white mitre with gold galloon and two red Crosses on the mitre surmounts the shield; On one side of the Mitre a gold Key and on the other a gold Pastoral Staff the emblems of the office of a Bishop.

There are still additional improvements to be wished for, but this is one more step towards completing the original 1930 plan.



ALTAR GUILD OF DIOCESE

The Spring meeting of the Altar Guild of the Diocese will be held on Wednesday evening May the fifth. Evensong will be sung in St. James Church, 22nd and Walnut Streets, at seven-thirty, and the meeting will follow immediately in the Churchwomen's Club.

The Rev. James M. Niblo, rector of St. John's Church, Norristown, will give a practical talk on Altar linens—demonstrating the proper vesting of Altars and also speaking on their symbolism.

Every woman interested in this very important work is invited to be present and all members of Altar Guilds are urged to take advantage of this splendid opportunity to learn more about the proper and reverent care of the Altar.

MRS. SUMNER H. CROSS,
President.

BOOKS

The Way of Life. Junior High course of the Christian Living Series. By Leon C. Palmer and Lola C. Palmer, Milwaukee. Morehouse Publishing Co. 1936. Teacher's Manual, 220 p., 75c; Pupil's Manual, in four parts, 25c per part.

This new material for use with Junior High boys and girls in our Church School is a welcome sight, for it appears to be more usable than much of the material that we have for this age. The course is divided up into four units. Each unit to take about three months. "Famous Men of the Church" is the first unit (they could be taken in any order, however) and is written in the form of a series of movie scenarios in the pupil's book. The other units are "The Life of Christ," "Our Old Testament Library" and "Myself and Others." Each are presented in an original manner that should interest the boys and girls. The Teacher's Manual includes helps for all four units, giving background information on the stories in the pupil's books and lesson plans. One could wish for more help for the teacher and more suggestions of activities that might be carried out. The layout of the Teacher's Manual is good but not full enough so as to help the teacher to make the best use of the interest that the pupil's books will arouse. However, this is certainly the best of the Series and will fill a real need. We will want to watch for the next additions to this Series.

E. P. F.

CONFIRMATIONS, FEB. 23 TO MARCH 21, INCLUSIVE

February

23. St. Michael & All Angels 20
23. Holy Comforter, Aronomink 6
24. St. James, Kingsessing 35
24. All Saints, Moyamensing 19
25. St. James, Hestonville 11
25. St. Stephen, Clifton Heights 12
26. Grace, Phila. 8
26. St. Bartholomew, Wissinoming 11
28. Mediator Chapel 22
28. Holy Communion Chapel 24
28. St. Mary, Hamilton Village (including 1 Received) 12
28. St. Clement 8
28. St. Stephen, Bridesburg 10
28. St. John, Cynwyd 10

March

1. Bishop's Chapel, Church House for St. Peter, Phila. 1
2. St. John, Essington 11
3. Grace, Mt. Airy 28
3. St. Stephen, Norwood 7
4. Redeemer, Springfield 4
4. Incarnation, Drexel Hill 13
5. All Saints, Darby 14
7. St. Paul, Chestnut Hill 26
7. St. Elisabeth (including 11 Received) 25
7. Holy Trinity, Phila. 22
7. The Saviour (including 1 Received); for Ascension Rhawnhurst 1 and 2 Received 27
7. St. Simon Cyrenian 44
8. Bishop's Chapel, Church House, for St. Clement 1; for St. George, Ardmore 2 3
9. St. James, Prospect Park 12
10. St. Mary, Chester 2
10. St. Andrew, West Manayunk 10
11. St. Paul, Chester (including 1 for St. Bartholomew, Phila.) 41
11. Holy Trinity, Conshohocken 5
12. Ascension, Rhawnhurst (including 2 Received) 8
12. St. Mark, Frankford (including 1 Received) 13*
14. Redemption 26
14. Trinity, Collingdale 43
14. St. Mary, Ardmore 46
14. St. Stephen, Phila. 10
14. Calvary, West Phila. (including 1 Received) 11
14. Epiphany, Sherwood 33
15. Bishop's Chapel, Church House, for Holy Trinity Chapel 1, St. Jude & Nativity 1, St. Matthias 2 4
16. Atonement, Morton (including 1 Received) 15
17. St. Andrew, West Phila. 10
17. Annunciation 7
18. Christ Church, Ridley Park 13
18. Holy Comforter Chapel, Phila. (including 1 for Atonement, Phila.) 8
19. St. Paul, North Penn 6
20. St. Mary, Wayne 13
21. St. Asaph, Bala 27
21. All Saints, Wynnewood 25
21. Resurrection, Phila. (including 1 for Episcopal Hospital) 17
21. St. Peter, Phila. 17
21. St. Giles, Stonehurst 31

*This group supplements the class of 39 confirmed on Sexagesima Sunday.

United Campaign for 141 Member Agencies, Including Diocesan Institutions, Opens April 6

The United Campaign, which includes the Community Fund of Philadelphia and Vicinity, soon enters upon its annual campaign for funds with which to support its 141 member agencies. The beginning of the campaign will be featured by a great dinner rally at Convention Hall at 6.30 P. M. on Tuesday, April 6. Under the direction of Campaign Chairman, P. Blair Lee, who is assisted by Vice-Chairmen C. Jared Ingersoll and William S. Louchheim, an appeal will be made for $4,500,000.

Mr. Lee has stated that security, both of the individual and the community, is a principal objective of the United Campaign.

"Security means," said Mr. Lee, "protection against disease and the maintenance of public health, the right to make an honest living, protection of our lives and property against crime; it means the shielding of the helpless and the handicapped that they may become self-supporting, the protection of children from abuse and neglect . . . a helping hand, skilled and friendly aid to the needy, the sick, the unfortunate."

These ideals are in accord with the spirit of Christian principles, and their continued application to human ills and misfortune depends in great measure upon the funds obtained in this campaign.

Episcopalians have always responded generously to humanitarian appeals and their awareness of the problems involved has made them doubly responsive to the necessity of supporting the organized neighboring of the United Campaign agencies. And the list of member agencies reveals eight of our own Diocesan institutions.

In addition to the numerous non-sectarian institutions, such as hospitals, settlement houses, family-service agencies, and organizations for the care and protection of children and health, the following Diocesan institutions are direct beneficiaries of the United Campaign:

City Mission, 225 South Third Street.

Home for Consumptives, Lucas Cottage.

James C. Smith Memorial Home.

Galilee Mission, 823 Vine Street.

House of the Holy Child, Ambler.

St. Agnes House, 258 East Ontario Street, Kensington.

St. Martha's House, 8th Street and Snyder Avenue.

Seamen's Church Institute, 2nd and Walnut Streets.

The Sheltering Arms, School Lane, Germantown.

Church Mission of Help, 2139 Locust Street.

The United Campaign needs $4,500,000 plus to enable its associated humanitarian agencies to carry on. During 1936, these 141 agencies operated at a deficit of more than $500,000. Throughout the depression they have been handicapped by inadequate financial support. The time has come to restore them to a basis of security.

The problem of raising that amount is not a national or state problem. *It is definitely an obligation of the local community.* Those whom the United Campaign seeks to help live here. The problem remains here. *It's on our door step.*

Seventy-five per cent of the citizens of the metropolitan Philadelphia area have survived the severest depression in history. But what of the 25 per cent who did not come through?

There is still too much want and illness in the midst of plenty. Children still suffer from neglect. The despairing still need a helping hand. There are bones to be mended and wounds to be healed. Altogether fitting is the slogan of the 1937 United Campaign for $4,500,000—You Survived! Be thankful and Give!

BISHOP URGES SUPPORT

On Monday, April 6th, the United Campaign will launch its appeal in behalf of our Institutions with a dinner meeting at our Municipal Convention Hall.

Were it not for this annual appeal for funds, many necessary humane organizations would be compelled to close their doors and great suffering would ensue.

Many of our own Institutions have received liberal grants from previous campaigns and will need and receive gifts from the 1937 fund.

I am, therefore, asking that every loyal Churchman make as liberal a contribution as possible for this fine work.

"In giving of thine alms, inquire not so much into the person, as the necessity. God looks not so much on the merits of him that requires, as to the manner of him that relieves."

FRANCIS M. TAITT.

REV. DR. EMHARDT REPORTS ON THE PRO-CATHEDRAL'S SPECIAL SERVICE PROGRAM

The Rev. William C. Emhardt, Vicar of the Pro-Cathedral, reports that the series of special services that have been held through the winter have met with cheering results. The Service for Nurses on the second Sunday night of each month under the Guild of St. Barnabas, Dr. Emhardt says, have been especially helpful and impressive. The same may be said for the Foreign Born Services in the first Sunday night of each month.

On Sunday night, March 21st, a new series of Services for Students of the Cultural Arts, was inaugurated. Mr. Frank R. Watson, architect of the Cathedral, made an address on "Church Architecture." The Service was under the direction of the Rev. Dr. Henry Davies, of the Diocesan Church Building Commission. The Service on April 18th, will be devoted to music. The Services are being sponsored by a special committee representing prominent institutions devoted to the study of the Arts.

Dr. Emhardt announces that on Sunday night, April 4th, at 8 o'clock, the Foreign Born Service will be conducted by Archbishop Adam, one of the Prelates of the Russian hierarchy, who is acting as Archbishop of Pennsylvania. The Archbishop will be assisted by the five Russian priests in Philadelphia under his jurisdiction. Dr. Emhardt adds that so far as is known this will be the first occasion in which a Prelate of the Russian Church has conducted a Service in an Episcopal Church in Philadelphia.

This month's Service for Nurses, at 8 o'clock, Sunday night, April 11th, will have Dr. William H. Jefferys, Superintendent of our City Mission, to address the Nurses. The singing will be by a choir of Nurses from the Pennsylvania Hospital.

Of general interest to parishes and organizations is the announcement that the large Assembly Room in the Pro-Cathedral Parish House has been renovated and re-floored through the generosity of friends. Dr. Emhardt expresses the hope that the Assembly Room may be used freely by parishes in the Diocese that desire a central city building for meetings and entertainments.

DEATH COMES TO WIDOW AND WIVES OF CLERGY

Since the last issue of THE CHURCH NEWS, the death of a widow of one of our Clergy, and the deaths of the wives of two other Clergy of the Diocese, have taken place.

Mrs. Emma Louise Urban, widow of the late Rev. A. L. Urban, passed away on March 4th, at her home on Germantown Pike, Penn Square. Mrs. Urban was in her 89th year. Death was due to bronchial pneumonia.

Mrs. Isabella M. Mair, wife of the Rev. George Mair, Rector of St. Stephen's Church, Bridesburg, passed to her rest on March 4th, after a long illness.

Mrs. Elizabeth Hubbard Bonsall, wife of the Rev. Edward H. Bonsall, Jr., died in the Jefferson Hospital on February 14th, after a long illness that had its beginning in an arm infection while she was abroad last summer.

Burial services for Mrs. Urban were held in St. John's Church, Norristown. Mrs. Urban had been an active worshipper at St. John's, attending the service on the Sunday preceding her death. In addition to being the widow of one of the best loved Clergy of the Diocese, Mrs. Urban lived to see three of her five sons enter the ministry of the Church. One of the three was the Rt. Rev. Ralph E. Urban, who was Suffragan Bishop of New Jersey and who died two years ago. Surviving sons are the Rev. Leigh R. Urban, Rector of St. Andrew's Church, Long Meadow, Mass.; the Rev. Dr. Percy R. Urban, Professor of Theology at Berkeley Divinity School and Rector also of St. John's Church, North Haven, Mass.; Dr. Wilbur M. Urban, Professor of Philosophy at Yale, and Abram L. Urban, of Trenton, N. J.

The Rev. James M. Niblo, Rector of St John's, was in charge of the burial service. Other officiating Clergy included Bishop Matthews of New Jersey; the two Clergy sons of Mrs. Urban; the Rev. Clarence E. Ball and the Rev. William N. Lanigan, of the Clergy staff of St. John's. Interment was in the Churchyard.

Burial services for Mrs. Mair were held in St. Stephen's Church and were conducted by the Bishop, the Rev. Dr. John H. Mockridge, assisting. Interment was in Westminster Cemetery. Mrs. Mair was a native of Philadelphia, and was active in all organizations of the parish, assisting her husband in many ways. Mrs. Mair was especially interested in working among the children, helping to develop them. As a teacher in the Sunday School, Mrs. Mair had a long and faithful record of service, having served as a teacher since she was 18 years of age.

Burial services for Mrs. Bonsall were held in Philadelphia on the Tuesday following her death, the Rev. John R. Huggins, of the Church of the Holy Trinity, a classmate of Mr. Bonsall in the Philadelphia Divinity School, officiating. Interment was at West Laurel Hill cemetery. Mrs. Bonsall suffered an arm infection while abroad with her husband last summer. On June 16, she was admitted to the Prince of Wales Hospital at Plymouth, England, and remained there a patient until December last, when she was brought home on the steamship St. Mary, accompanied by her husband, an English physician and an English nurse. She was rushed to Jefferson Hospital in an ambulance from the ship. For a short time her condition seemed to improve, but the end came on February 14.

"NO-FOREIGN-WAR CRUSADE" PLANS MASS MEETING HERE

On Tuesday, April 6th, the 20th Anniversary of America's entrance into "the war to end war," the "No-Foreign-War Crusade" under the auspices of the Emergency Peace Campaign, will be inaugurated over a nation-wide hook-up. The broadcast will be introductory to scores of Mass Meetings that will be held at various places throughout the nation during the period ending May 6th.

Speakers at the broadcast will be Rear Admiral Richard Byrd, Mrs. Eleanor Roosevelt and the Rev. Harry Emerson Fosdick, Chairman of the Campaign. The broadcast is scheduled for 10.30 to 11.30 P. M., over the NBC Blue Network, Eastern Standard Time.

The Philadelphia Mass Meeting is scheduled for April 22nd, in Municipal Convention Hall. Rear Admiral Byrd and the Rev. Albert E. Day, National Chairman of the Social Service Commission of the Methodist Episcopal Church, will be speakers at the Philadelphia Mass Meeting.

MISSIONARY NOTES

The two Church Army men, Captain Clarke and Captain Seddon, appointed at the February meeting of the National Council to be lay evangelists in Liberia, sailed from New York on March 3rd.

—

A number of young fathers were observed waiting around each Sunday to take their children home from Church school, so the rector organized them into a class, which he calls the Early Christian Fathers.—*Flashes in Religious Education.*

—

Here is just one instance of what happens in a flood. One of our Clergy had over seven feet of water in his study, which destroyed 1,000 books, the accumulation of thirty years. The Church Periodical Club hopes to help him replace at least some of the most needed.

—

Writes a Church worker in the Northwest: "I am truly homesick for the old-fashioned Lent, the kind that used to kill off the Clergy and wear out the people too,—but when Easter came we really felt we had accomplished something and earned something."

(*Continued on Page 263*)

What Is Going On at the House of the Holy Child?

By Constance Hopkins Dallas

It is just over six months now since Miss Edith Wharton Dallas laid down her forty years' work for colored people. Miss Dallas, a lay sister of the order of St. Margaret, saw through eyes at once familiar and convinced of the importance of the Church to Social Service. Those of us who have been left the responsibility of carrying forward this work have felt very keenly the desire to be faithful to Miss Dallas' high standard of thinking and of action. Miss Dallas' work was characterized by growth all along the forty years; growth of scope, growth of method, growth of quality of service. Under her guidance the House of the Holy Child made such significant changes as to move from the city into the country, to extend the care of its children into foster home placing, and in recent years to place boys as well as girls, particularly where such placing aided in keeping brothers and sisters together. She carried the burden of executive responsibility so ably that her Board of Directors enjoyed more freedom from effort than is the usual lot. And now that we have had six months in which to orient ourselves and try to carry on, we find ourselves enthusiastic about our work because the need for it is only equaled by the possibilities for good which can come out of it.

The House of the Holy Child is the only member agency in the Council of Social Agencies of our Philadelphia Community Fund which will care for a mentally and physically normal dependent colored child. With 250,000 negroes in this city who have gone through the depths of suffering in the recent depression, it is hard to over-estimate the need for a first-class agency which will develop promising colored children and send them back to serve society. Some will become just good citizens; we have recently produced a public school teacher, one now in our care in taking college work preparatory for social service, and several of our adolescent children show promise of contributing to good American citizenship. When we see the House of the Holy Child listed among the member agencies in the forthcoming United Campaign, let us give generously and thankfully as we remember this work done in Our Lord's name and spirit among some of the least of these His brethren.

In its Annual Report to the Executive Council of the Diocese of Pennsylvania, the Diocesan Department of Social Service and Institution lists the House of the Holy Child as one of the nine agencies in our Diocese doing child welfare work in the name of the Episcopal Church. Only two of the nine agencies receive direct diocesan appropriations annually, but all are more or less dependent on the voluntary financial support of those who give, through such channels as the Community Fund.

We feel deeply the value of giving the children committed to our care a vision of leadership within their own race, particularly as so many of them have come from backgrounds which would discourage them from even dreaming that colored Americans can make real and lasting contributions to communities, and sometimes to their Country. With this thought in mind, the Board of Directors is happy to announce its good fortune in securing on March 1st Laura Drake Nichols as Resident Superintendent of the House of the Holy Child. Mrs. Nichols is among the most outstanding members of her race, a graduate of Fish University, and until recently a very much valued member of the staff of the Pennsylvania Children's Aid Society and a Supervisor at the University of Pennsylvania School of Social Service. Under Mrs. Nichols' able and experienced leadership we feel eager to work at the varied and fascinating problems of child-care, youth development, and race relationships. We are all working together to let the mind of Christ direct us in all our doings by His most gracious favour, that all our works begun, continued and ended in Him may glorify His Holy Name.

In order that all who are interested in becoming better acquainted with the House of the Holy Child may know to whom to turn, the Officers and Board of Directors for the current year are listed as follows:

President—Mrs. George Mifflin Dallas
Vice-President—Rev. Leicester C. Lewis, D.D.
Treasurer—Mr. Reed A. Morgan
Secretary—Mrs. Craig Atmore
Assistant Treasurer—Mr. George Mifflin Dallas

Miss Julia Ash
Miss Frances Bartholomew
Mrs. George L. Bayton
Mrs. Alfred A. Biddle
Mrs. Myron Casner
Mrs. Trevanion B. Dallas
Miss Elizabeth P. Frazier
Dean Nathaniel B. Groton
Miss Grace L. Hoffman
Mrs. Thomas L. James
Mrs. William F. Lutz
Mrs. M. A. Mahoney
Miss Lucretia Miller
Rev. James M. Niblo
Miss Katharine Parvis
Archdeacon Henry L. Phillips
Miss Mary Ramsden
Miss Maltida Sellers
Mrs. F. Sturgis Stout
Rev. Robert H. Tabb

UNITED THANK OFFERING PRESENTATION, MAY 6TH

The Spring Presentation Service of the United Thank Offering of the Diocese of Pennsylvania will be held in Holy Trinity Church, on Thursday, May 6th, at 10.30 A. M. The Bishop of the Diocese will be the Celebrant, and the address will be made by the Rev. Howard R. Weir, Rector of Holy Trinity. It will be a great opportunity for the women of Pennsylvania to hear Mr. Weir speak on the U. T. O., because since he has been at Holy Trinity, the offering from that Parish has increased tremendously, and his message should be a great inspiration to all the women of Pennsylvania.

With this "In-gathering" we enter the final year of this Triennium. The amount of the Offering that I shall take from you to Cincinnati next October depends on the amount of work and enthusiasm that you put into the next six months. At present we have $47,472.19 on deposit here and with the National Council. This time three years ago we had $41,019.89, so we are $6,452.30 ahead, and we are also leading the Church, but—we are over $13,500 *behind* this time six years ago, which was the spring before the Denver Convention, when Pennsylvania presented her largest offering of $95,000. We shall certainly present a larger amount at Cincinnati than we did at Atlantic City ($77,782.10), but how much larger depends on each one of you.

Marian D. Van Pelt,
Diocesan Treasurer.

WEST PHILA. CONVOCATION

The Educational Day in the West Philadelphia Convocation was held in the Church of The Saviour Monday, March 1st, with a large and interested group of women in attendance.

The meeting was opened by the Rector, the Rev. D. Wilmot Gateson, with a celebration of the Holy Communion at 10 o'clock. A box luncheon was had at noon, with the ladies of the Church serving tea and coffee. Mrs. Hunsicker gave a most instructive and interesting talk on the American Negro, studying them from the time they came from Africa in the seventeenth century to the present day. Plans for the Garden Party and Flower Mart, to be held the latter part of May, are progressing satisfactorily.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

Diocesan Committee Reports on Child Welfare Work

By Mary C. Shreiner

In planning the program for the winter's activities, it was decided among other things to undertake to bring to the delegates some definite knowledge of the Child Welfare Work being done in the Diocese. To this end the Chairman appointed a committee consisting of one of the Vice-Chairmen and representatives from nine Parishes located in various parts of the Diocese. They were asked to form their own plans and report on a given date.

The names and locations of Institutions handling children's problems were ascertained and a certain number of them assigned to one or more members of the committee to visit. The idea being to secure first-hand information as to the aim, purpose, problems, etc.

In all, ten such Institutions were contacted, including Schools, Homes, Settlement Houses and Church Welfare Agencies. The results were most illuminating, especially to those who did the visiting. In most cases it was their first intimate touch with such undertakings and a deep interest resulted. Without exception the reception given the visitors was most cordial.

At the regular meeting of the Diocesan Committee in January the hour usually assigned to a special speaker was given over to this Child Welfare Committee. The Chairman called on one member of each group to present the findings of the group. This proved to be a very interesting and helpful experience. Questions were invited after each report.

In the usual noon-day intercessions and meditations immediately following, special emphasis was given to the thought of the children, their supervisors and the work in general, which made an impressive closing.

Following is a list of the places visited and a few facts concerning each:

THE BURD SCHOOL FOR FATHERLESS GIRLS, preference given to daughters of Episcopal Clergy. Entered from four to eight years of age. Educated and trained for self-support amid attractive, happy surroundings. All religious instructions and services are those of the Episcopal Church.

HOUSE OF ST. MICHAEL AND ALL ANGELS FOR COLORED CRIPPLE CHILDREN from destitute homes. The only one of its kind in the land. Educated in public schools and as far as physical handicaps will allow, self-support is emphasized. Life centers around the Chapel under consecrated leadership; all creeds are eligible.

ANGORA SCHOOL FOR GIRLS aged four to eleven years, destitute or orphaned. Self-help exists and the girls remain until eighteen years of age, when they enter other channels of education or become self-support-

WILL YOU FIND ME A HOME?

The Children's Department of our City Mission is asking co-operation in finding homes for the children committed to its care by the Courts The above etching shows one of the little ones.

ing. A bright, cheerful atmosphere abounds, despite the dismal exterior. Reared in the faith of the Church—all denominations eligible.

HOUSE OF THE HOLY CHILD FOR COLORED GIRLS from broken or destitute homes (not delinquent) from babyhood to sixteen years. Effort is made to place them in foster homes. Housework, hand crafts, service, etc., are taught. Worship in Parish Chapel. This school meets the high standards of the Child Welfare League of America.

CHURCH CHILDREN'S BUREAU OF THE CITY MISSION, not an institution, but cares for children (all Episcopalians) referred to it by the Juvenile Court. Placed in foster homes if possible, under care of Parish Priest and trained as normal children.

HOME OF THE MERCIFUL SAVIOUR FOR WHITE CRIPPLED CHILDREN, located in attractive surroundings with spacious, well-equipped buildings, including a lovely Chapel. Every effort made to correct physical handicaps during education. Standards high.

ST. AGNES SETTLEMENT HOUSE, located in the midst of a mill district, carries on numerous activities for young and old under Church leadership. Fills a pressing need in the community. Has a Kindergarten, also a Library Club, for children with high school marks.

ST. MARTHA'S SETTLEMENT HOUSE teems with activities of many kinds—Kindergarten of fifty children, sewing classes, Boy Scout Troop, saving fund, musical instruction. All carried on under Church leadership in comfortable, cheery surroundings, including a roof garden playroom. Marionette Club of older girls and boys available for entertainments at small cost.

GALILEE MISSION SUNDAY SCHOOL of three hundred children, aged four to nineteen, was started without respect to race or creed to fill a desperate need in the community of the Galilee Mission. This Mission is primarily a rescue center for despairing souls. Week-day activities, sewing and cooking for girls, manual training for boys. A boys' club houses boys temporarily. Many trained workers give their services gratuitously to carry on this preventive work among these children of gamblers and drunkards.

CHURCH FARM SCHOOL for boys is located in beautiful country, on a well-equipped farm. Its object is to give to normal, white Protestant boys, whose fathers are dead or do not function, a high school education, also vocational training. Church teachings and regular worship in their own Chapel form a part of the daily program. The buildings are simple and attractive, and a happy atmosphere prevails.

WOMAN'S AUXILIARY ANNUAL MEETING, TUESDAY, APRIL 27

This meeting will be held Tuesday, April 27th, at 10.30 A. M., in Holy Trinity Parish House. Holy Communion will be celebrated in the Chapel of the Parish House at 9.30 A. M. There will be brief reports from all committees in the morning. At 12.30 the meeting will be adjourned for luncheon at the Penn Athletic Club, where Mrs. Hill will be the speaker.

Domestic Committee Hears Story of Work Among Mountaineers

The Domestic Committee of the Woman's Auxiliary at its March meeting in the Church House were given an intensely human and revealing story of a Missionary work inaugurated and carried on by two sisters among a group of mountain "folk" who were discovered living in Corbin Hollow, in the Virginia mountains. These mountain people were found living virtually alone and remote from all outside contact by government men who were making plans for Shenandoah National Park.

Miss Nellie Walton, now in her last year in the Church Training School in our Diocese, and preparing to return to Corbin Hollow and to join her sister in the work they started, was the speaker.

Four years ago, Miss Walton told the Committee, stories of a very primitive group of mountain people completely shut off from the outside world, having no school, no roads and no church, appeared in the papers of Virginia and the District of Columbia. The place was known as Corbin Hollow. After discovering these people the government told many pathetic stories of the deplorable conditions that existed in this section of the Blue Ridge Mountains.

Descriptions were given of families of ten, fifteen, and in one instance, twenty-four children, living in small "mud-dabbed" log cabins, having as their chief diet "corn pone" and black coffee. Pictures of these mountain people and the conditions under which they were living appeared in almost every newspaper.

Stirred by the disclosures, Miss Walton and her sister, both Virginians, decided to go to Corbin Hollow and work among the mountain people during the sisters' summer vacation. They obtained permission from the School Superintendent of the county in which Corbin Hollow was situated. Miss Walton and her sister started out early in May, 1934.

Not knowing exactly how to get to Corbin Hollow the girls had to stop many times to get directions. "Corbin Hollow?" said one group of mountaineers. "Jest a little pace up the road." The "little pace" proved to be miles over a very narrow, rocky mountain trail. They finally reached a tiny store where they found the "Hollow people" came to trade baskets they had made from young white oak trees for food and clothing.

The Walton sisters found about twelve men from the "Hollow" at the little store. They were interested. Three miles in a thunder storm up the mountain the girls reached the "Hollow." One of the mountain families gave them hospitable welcome. The day following their arrival the mountain people all "pitched in" and helped them clean out an old barn, which has since been used for a school house and for Church services. The sisters were shown an old cabin from which a family had just moved. This became the sisters' home.

All that summer the Walton sisters worked among the "Hollow" people, conducting a school and also a Church School and Church services in the old barn. An etching of this barn appears with this article. All the mountain people were most responsive. During the winter of 1934-35 work had to be suspended, but in the summer of 1935 the girls returned. Another school was opened about 3½ miles distant. The girls had as their first pupil in this new school an old man 72 years of age, who said he had always wanted to "larn to spell out his Bible."

Club work, training the mothers, the school work and the Church work, kept the sisters busy. Mrs. Walton, mother of the girls, came up for some time and taught the mothers canning and plain sewing. Subsequently Mrs. Walton adopted one of the little mountain girls and she is developing into a most attractive and intelligent child in her new environment.

Since entering the Church Training School, Miss Nellie Walton has been going back each summer to Corbin Hollow. Last summer, she told the Committee, "I found it almost impossible to leave the Hollow, although I was anxious to get back to my studies at the Church Training School."

One of the most stirring incidents, Miss Walton told the Committee, was the first Christmas service held in the little old barn. The mountain people filled the building to overflowing and listened eagerly to the Christmas story. There was a Christmas tree. It was the first the "Hollow" people had ever had. The children and their parents sang the carols they had been taught and, added Miss Walton, "I think it was the happiest Christmas I ever experienced."

While Miss Walton is finishing her training in the Church Training School the work in the Hollow throughout the winter is being carried on by her sister. Upon her graduation Miss Walton plans to return to Corbin Hollow.

This etching shows the old barn at "Corbin Hollow" in the Blue Ridge Mountains where the Walton sisters are carrying on missionary work.

Recently Miss Walton said C. C. C. boys have built a fine trail, giving an outlet to Skyline Drive, about three miles away. Later these same boys built an addition of two rooms to the old school and chapel building so that the sisters might have living quarters and enable them to stay on the work.

The girls feel that the work that is being done is proving most helpful to all the "Hollow" people. They are responding to the Church services. The sisters are working with practically no financial aid. One of the first organizations to come to their aid in the Diocese has been the Diocesan Altar Guild. The sisters have been using a bare table for an Altar and the Diocesan Altar Guild is contributing a complete equipment of Altar linen.

The government is planning to take over Corbin Hollow and to move the mountain people to a resettlement area. The Walton sisters feel there is a great deal of work yet to be done among these "Hollow" people before they can be equipped to live in any resettlement area and they are hoping that the Church and the Church influence will not only help the mountain folk to live under the new conditions, but that the Church also will go with them.

AUXILIARY MEMBERS HERE LOOK FORWARD TO ORKNEY SPRINGS CONFERENCES

Members of the Woman's Auxiliary and the Junior Woman's Auxiliary of the Diocese are already looking forward to the Conferences that are to be held, beginning in June, at Shrine Mont, Orkney Springs, Virginia, under the auspices of the Woman's Auxiliary of the Province of Washington.

The first Conference will be for the Junior Woman's Auxiliary and will run from June 21st to the morning of June 26th. The second Conference will be held for the Senior Woman's Auxiliary, running from June 28th to noon of July 2nd. Those who have been to Shrine Mont know it as a most picturesque and delightful spot, which rises to 2,500 feet above sea level in the Alleghenies and touches the George Washington National Forest Reserve. It is thirteen miles west of Mt. Jackson, which lies on the Shenandoah Valley Highway about mid-way between Winchester and Staunton.

At the Junior Conference, Archdeacon Harrison W. Foreman will serve as Chaplain and also conduct a class on Rural Work. Dr. John W. Wood, of the National Department of Foreign Missions, will have a class on "Program of Church Missions."

The Senior Conference will have the Rt. Rev. Frederick W. Goodwin, of the Diocese of Virginia, as Chaplain, and the Bishop will conduct the class on Rural Work. The Rev. John W. Gummere will have a course on "The Ten Commandments."

Mrs. James R. Cain will teach "Auxiliary Methods," and Miss Sallie Dean will have a class on "The Forward Movement" at both Conferences. The various classes are held in the morning, leaving afternoons free for recreation. A trip is usually planned to visit a Mountain Mission on one afternoon, and it is possible also to visit some of the many caverns.

CHURCH PERIODICAL CLUB

The many letters being received by the Church Periodical Club from recipients all over the world testify to the help and joy of receiving books and periodicals, and show the need for just such work.

Sometimes the joy and pleasure of the donors are equally great for having enjoyed a book or magazine and then taking the time to wrap up and post this literature to some one, somewhere, who cannot afford to buy it, gives one an inward joy, unsurpassed.

The donor who does this, not from a sense of duty nor just another task to be done, but from a real love and wish to be kind and helpful to his neighbor, receives a peaceful joy beyond description.

The April meeting of the Church Periodical Club promises to be a most interesting one, due to the visit of Dean Allen Evans, of the Philadelphia Divinity School.

MARY M. H. ONYX.

Have You Your Spiritual Spectacles?

By ELIZABETH HETHERINGTON SPENCER

A near-sighted man looking at a tree, first without his glasses and then with them, sees two very different sights. However, in actuality, the tree remains the same.

I chose this illustration to point out this fact: that the reality of any given situation is, to each of us, just that which we have equipped ourselves to *see, feel* or *believe.*

The material realities, those which we can touch, see, taste or smell, are easy for us to grasp. As a matter of fact, we grasp them so easily that often we over-emphasize them and forget the *spiritual realities* or, at best, think of them as somewhat intangible and vague. But, if we were to put on our spiritual spectacles for the correction of our spiritual myopia, we would often see these "intangibles" in a very different and, I might say, in fact, in a very concrete light.

For instance, Franklin D. Roosevelt in 1924, recovering from infantile paralysis, faced life—a cripple! In 1932 he was elected President of the United States!

Now in this case which was the *concrete,* determining factor—his useless limbs or his determination to overcome the limitation imposed upon him?

There are many articles written and lectures given on what miracles just the right kind of voice will work for us in our dealing with people. Hundreds of people attend classes and learn to control their voices by exercises in order to cultivate the ideal voice. This ideal voice was described by one voice expert as "warm," "colorful," "alive," "reaching out to people and bringing them back to you." That is all true. But in reality, is it just that voice, as a sound, and the careful control of tone that works the charm? Or is it what that voice symbolizes to the listener? For the voice described as "ideal," symbolizes going out to meet the world in a spirit of friendliness and the loss of self-consciousness in that spirit!

In these illustrations I have tried to show you how by looking at things from a slightly different angle you can give concrete form to things which might otherwise be thought of as intangible.

We are very fortunate. For we have been given a pair of spiritual spectacles. I mean the vision that comes from the teachings of Jesus Christ. If we will only put on these spectacles and wear them until our eyes adjust to the new vision, we will see clearly defined the concrete forms of the two great fundamentals of life—Faith—and Love.

Let us disregard, as much as is possible, the tangible limitations and advantages of our lives. They can be changed, taken away from us or in many ways prove disappointing. Let us, instead, concentrate on these two great Realities found in the New Testament—Faith—and Love. For from them alone can we get the power to live our lives to our uttermost capacities. After all, in the last analysis, the great tragedies of life lie not in paralyzed limbs but in atrophied souls!

JUNIOR WOMAN'S AUXILIARY

The Junior Woman's Auxiliary will hold its monthly Executive Board meeting on Wednesday, April 7th, in the Church House, at 1.15 P. M. We are planning to have a speaker from the Friends' Committee on Racial Relation.

The Annual Supper Meeting has been set for Tuesday, May 11th, and our speaker will be Miss Nellie Walton, who will tell us of her work at Corbin Hollow in Virginia.

EMMA E. BREHM,
Secretary.

CONQUERING AND TO CONQUER
A Mystery Play of the Creed
by
MARIE E. J. HOBART
will be presented by a group of young people representing several parishes of the Diocese
at
ST. JAMES'S CHURCH
22nd AND WALNUT STREETS
Sunday, May 9th, 1937
at 5 P. M.
SILVER OFFERING FOR MISSIONS

G. F. S. CHOIR TO GIVE OPERETTA APRIL 28TH; OTHER G. F. S. EVENTS

The operetta for women's voices, "The Castaway," by Alice and Fay Foster, will be presented by the G. F. S. Choir of the Diocese on the evening of April 28th in the new Century Drawing Room, 12th Street below Chestnut. This offering is something very new and different in the G. F. S. in this Diocese. A first-class performance in every particular will be given members and friends of the G. F. S. on that evening. The music of the operetta will be presented under the able direction of the choir's own leader, Mr. Uselma Clarke Smith, Organist and Choirmaster of the Church of the Redeemer, Bryn Mawr, and the dramatization side of the performance will be under the professional supervision of Mr. Morton Terosky, of Temple University.

"The Castaways" is the story of a party of American women who are shipwrecked on an island in the South Seas, inhabited solely by women. The latter belong to a tribe which worships a terrible god, who demands, as a sacrifice to himself, that the first-born girl in every family be banished to an island where no man is ever allowed to come.

The G. F. S. Choir has, ever since its organization, more than two years ago, given generously of time and talent to enhance G. F. S. services and secular events in the Diocese, but this work cannot be done without some expense, and it is hoped that this first general appeal for financial support will meet with generous response, not only from G. F. S. membership, but from its other friends in the Diocese.

Tickets are 50c each, and may be obtained from any Branch President or from the G. F. S. Office at the Church House.

Deaconess Shaw Reception

The work of Deaconess Shaw at All Saints' Mission School, Bontoc, Philippine Islands, is one of keen interest to the G. F. S. everywhere in the United States, and this Diocese supports six scholarships for Igorote girls in that school.

Therefore, the Senior Members' Club and the Diocesan Branch deem it an unusual privilege to be able to tender the Deaconess, now on furlough, a reception at the Church House on the evening of April 14th.

Since the Deaconess was in Philadelphia before the new girls' dormitory has been completed, giving them comfortable, safe and sanitary quarters, and no doubt there will be much other news of interest which Deaconess Shaw will have to tell about.

Branch Presidents and two members from each Branch will be sent invitations, and by a goodly attendance it is hoped to reassure the Deaconess of Pennsylvania's continued interest and support of her work among our fellow-countrymen in the far-off mountain district of the Philippines.

Annual Service for Candidates

This very young group of the G. F. S. will have its Annual Service at St. Timothy's Church, Roxborough, on April 14th, at 3 P. M., and it is always one of the loveliest and most hopeful events, for surely on this group depends the future of the Society.

After the service in the Parish House, the awards will be made in the Annual Candidates Contest, sponsored each year by the Senior Members' Club. The work entered will, of course, also be exhibited at this time.

New Branches in Diocese

Three new Branches have recently been organized in the Diocese—at the Church of the Messiah in Philadelphia, at Holy Trinity, Lansdale, and at Christ Church, Pottstown, and a new Candidates' Class has been formed at Old Christ Church.

May they have long and useful careers in their respective Parishes and in the Society at large!

Shadows of Coming Events

The Cape May Holiday House will start its season with a Conference for Candidate Leaders over the week-end of June 25th to 27th. Miss Anna Denniston, Chairman of this group, will have more to say of this in the next issue of THE DIOCESAN NEWS.

The Annual Service for the general Membership of the Society will take place in May.

There will be a card party for the benefit of the Holiday House and a June outdoor event, particulars of both to come at a later date.

CHURCH MISSION OF HELP HOLDS CASE CONFERENCES

The Church Mission of Help is holding a series of Case Conferences the first Wednesday in every month at 3 o'clock at its house, 2139 Locust Street. We hope that through this interpretation of the work to interested women from every Parish, we may create an awareness of the ramifications of the work of the Church Mission of Help.

We stress the preventive side of social case work and the sacredness of the personality of the girl. The major part of the work is dealing with the unadjusted girl, the school girl, the girl in the broken home, the girl without a home and the girl who cannot adjust herself in the community.

If you are interested in attending the conferences, please communicate with us.

CECIL MOGRIDGE,
Executive Secretary.

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Suited for Churches Seating up to 300
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Rev. J. H. Lamb, Jr.
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BURD SCHOOL FOR GIRLS

4226 Baltimore Avenue, Philadelphia, Pa.

MR. EDWARD SHIPPEN BURD
IN WHOSE MEMORY THE
BURD SCHOOL WAS FOUNDED

Miss Margaret Tappen, Principal, endowed, homelike dwelling for fatherless girls. Accepted from four to eight years; kept until eighteen. For clergymen's daughters and others from homes of high moral standards. Educated and professionally equipped gratis. ***Trustee:*** **Rector and Vestrymen of St. Stephen's Church**

HEAD OF BOONE LIBRARY, WUCHANG, CHINA, WRITES OF EXISTING SITUATION

Through Mrs. Charles Biddle, THE CHURCH NEWS is able to reprint a portion of a letter recently received from Mr. Samuel T. Y. Seng, head of Boone Library School and of Boone Library, Wuchang, China.

In his letter Mr. Seng speaks of the contrast in available resources between the Church's Library (Boone) and non-missionary institutions. For example, another Chinese college Library had $100,000 Mex. to spend annually on books and periodicals. Boone has no appropriation at all for that purpose, except what little help the Church Periodical Club can give. Many classes of books, he says, cannot be kept up and the Library cannot meet the demands made upon it.

"I write this," he says, "not with a desire to compete with the other Library, but we must try to keep our heads above water. . . . We are not afraid of competition, for those others depend upon money, while we have men of strong Christian character. . . .

"We have the largest enrollment of our history this year: thirty-four students who are kept busy every moment of the day from the raising of the flag at 7 o'clock till 'lights out' at 10.30. The additional government requirements—military training, gymnastics, first aid and nursing, bookkeeping, metal and stone inscriptions, have made the schedule very heavy, but the students do not seem to lose their fine spirit, and find time to go to church services. In addition to their class work, the students are again carrying on the Traveling Library, for which they have already this term raised over $250. Isn't it splendid? Not satisfied with extending the service of the Traveling Library to all parts of the city, the students have formed a committee to study the practicability of carrying the service out into the rural districts, and they are making and submitting designs for a book wagon. This activity has always seemed to me to be of real worth, if only because it gives the students a chance to do a definite and constructive piece of work, exercising their own imagination and sense of responsibility. It was this activity which most impressed the two new members of our staff fresh from the United States.

"I am also hoping that financial conditions in the States have improved to the extent that it will be possible to increase our endowment. If you know of any way in which we can help in enlisting new friends in the United States in our enterprise, I should be most grateful to hear of it. Every bit of help and every kind of help is so much appreciated."

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(Continued from page 256)

Very high Church in southwestern Colorado; in one area there are four missions at altitudes varying from 6,000 to 9,300 feet. They call this area, which is about the size of Massachusetts, the San Juan Basin.

—

A 19-year-old Christian boy in India, very keen about his religion, has had a large cross tatooed on his arm. "It took more than mere physical courage," the missionary writes, "for he is now marked out plainly as a Christian among his somewhat non-Christian companions."

ANNUAL SPRING PLAY

The Thalian Club of the Church of the Saviour, West Philadelphia, will present their annual Spring play, "Stepping Sisters," on Thursday evening, April 29th, in the Parish Hall, 3723 Chestnut Street.

"Stepping Sisters" consists of three acts. The romantic leads will be played by Mrs. Paul Wagenknight and Miss Grace Hunter. Mr. Robert Schenkel is coaching the cast while Mr. Earl Fetrow has charge of the dancing. An added attraction will be presented by Mr. Fred Robinson, noted soloist, who will sing during the course of the performance.

The usual rendering of the verse in St. Matthew, "Be ye therefore perfect, even as your Father which is in heaven is perfect," has been a stumbling-block to many. Weymouth makes it read: "You are to be complete in goodness, even as your heavenly Father is complete."

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SPRING WITHOUT AND WITHIN

Sewing machines are buzzing in the Burd School rooms and you hear chatter, chatter as to how "my spring dress will look," and "Cheer up, cheer up" from the cardinal outside in a budding tree, are sure signs that winter has gone and spring is here!

Is there any more welcome sight to the eye than the forsythia blooming in the garden? It pleases not only those living at the school but many comments have been made by those going by on their daily car rides, back and forth, about those sunny and cheerful looking flowers.

Then there is the welcome sound in the early, early morning of the robin, and later in the day the voices of the girls and their friends on the tennis courts. Life is so full of joy!

Even kitty gets the wanderlust and is gone a few days, his "spring vacation with relations and friends," he says, "just like the girls."

He is glad enough to return and to lie curled up on a lap, and purr to the rhythm of a gentle hand that strokes him automatically as its owner sits reading aloud after dinner while others of the group make new Italian hemstitched doilies for the dining room tables.

But what is more fun indeed than the trips down-town shopping for new "Easter bonnets," unless it is the process of trying on last year's spring coat and seeing how you have grown *out* of it and knowing you must "inherit" or buy a new one—providing your dress allowance reaches.

By and by the violets and lilacs, snowballs, mock orange and spirea come and go and the next great thrill is preparing for camp. Unfortunately not all last year's companions will be there, for the older girls, like the spring birds, have left their nest. They have been trained to "pick" for themselves and now are leaving to make room for others who are waiting to enter Burd School.

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JAPANESE ALUMNI SEND ADDITIONAL GIFT TO P. D. S.

Following is a copy of a letter received by Dr. Bartlett from native Japanese alumni of the Philadelphia Divinity School enclosing a second payment of their contribution to the school under the plan of reorganization. It comes from St. Timothy's Rectory, 1 Yagoi, Hongo, Tokyo, and is signed "Yours faithful student, Augustine T. Takase, Secretary."

The letter reads:

"We are glad to have a pleasure to taken a part for the Reconstruction work of our dear Alma Mater. I send you by the money order 165 yen (Japanese money) today. Transfer it to the treasurer please. Its contents is as follows:

"Rev. K. Sutoh 15 yen, Dr. S. Sugiura 20 yen, Rev. S. Hoyo 10 yen, Rev. S. T. Nakao 20 yen, Rev. T. Miyagi 20 yen, Rev. Y. Tatsumi 20 yen, Rev. Y. Ohoka 20 yen, Rev. C. Daito 20 yen, Rev. S. Okagaki 10 yen, Rev. A. T. Takase 10 yen—Total 165 yen.

"As you know, this is the second payment of our subscripten money. And the first time 120 yen (Japanese money) was send by these men. Dr. Sugiura 30 yen, Rev. Matsumoto 30 yen, Rev. Nakayama 20 yen, Rev. Sutoh 10 yen, Rev. Nakao 10 yen, Rev. Hoyoh 10 yen, Rev. Takase 10 yen.

"The total is 280 yen. Although it is the smallest offering of us for the reconstruction work, we are so glad to accomplish our delightful duty with our best.

"We are anxious so deep about our dear Alma Mater, tell us how reconstruction work is going on. I will transfar it to our branch member. All Alumni is this country are all well, and working hard work for Christ and His Church.

"Please tell our best regard to all Alumni in your country."

BLUE MOUNTAIN 1937

Preliminary announcement of the program for this summer's Blue Mountain Conference gives the names of the members of the Staff, together with the statement that additional leaders and their courses will be announced in a final program now being arranged.

The Staff as named in the preliminary announcement comprises the following:

Miss Mary S. Brisley, now teaching "Pastoral Care" in the General Theological Seminary, will return and give a course in "Social Case Work."

Mrs. Marshall J. Ellis, Diocese of Atlanta, will lead and advise in Woman' Auxiliary Work.

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ginia Theological Seminary, will give a course in "Christian Doctrine."

Miss Helen Wright Mahon, National Program Adviser, G. F. S., will lead a class in "Group Thinking."

Rev. Dr. D. A. McGregor, Executive Secretary, National Department of Religious Education, promises a course on "The Religions of the Twentieth Century."

Rev. Ernest E. Piper, Rector of Christ Church, Williamsport, Pa., returns to be in charge of the program of Religious Education.

Rev. Henry B. Thomas, Rector of St. John's Church, Kingsville, Md., will give a course on "Christian Prayer."

The Children's Conference will have as Director, Miss Frances Young, Director of Religious Education, Church of The Redeemer, Baltimore, Md.; Junior Leader, Miss Elizabeth P. Frazier, Diocese of Pennsylvania; as Primary Leader, Miss Alice P. Crothers, Director of Religious Education, Christ Church and St. Michael's, Germantown, Phila.

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